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ABSTRACT

The manual, developed by psychologists at the Human Development Training Institute, describes techniques for understanding and dealing with the behavior and development of young children. The major objective of the book is to help elementary school teachers improve communication with their pupils. The manual offers conceptual tools for fostering healthy child development and for re-orienting children who exhibit signs of emotional disturbance. The manual is presented in two parts. Part I examines major concerns and procedures of the Human Development Program (HDP) and describes how these key elements interrelate. This section covers the child and his development, the Magic Circle arrangement in which students and teachers sit and talk, activities by grade level, the teacher's role, and rating scales. Part II considers the three main themes of the HDP curriculum: (1) awareness (knowing what one's thoughts, feelings, and actions really are); (2) mastery (knowing what one's abilities are and how to use them); and (3) social interaction (knowing other people). Background information from psychological literature is presented for each theme and methods are indicated for reinforcing positive behavior in situations such as lying, stealing, repression, withdrawal, and overcompensation. A summary section for each theme identifies grade-by-grade objectives and the specific aspects of the curriculum which promote those objectives. A bibliography is included. (Author/DB)

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METHODS IN HUMAN DEVELOPMENT

Uvaldo Palomares, Ed.D. and Geraldine Ball, M.S.

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Theory Manual

by

Harold Bessell, Ph.D.

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PREFACE

This book has two main purposes. The first is to acquaint the teacher in some detail with the scope, procedures, and objectives of the Human Development Program. The second is to provide the teacher with an organized conceptual framework within which she may better recognize, label, and understand any given piece of behavior of any child and at any age. By focusing upon the processes of child development in three important emotional areas, this manual offers the teacher a set of useful conceptual tools which will not only enable her to serve as a guide and catalyst for healthy child development but also enable her to constructively re-orient children who have begun to stray from the paths of sound emotional maturation.

To Friends of the "Magic Circle":

The authors of the Human Development Program, Dr. Harold Bessell and Dr. Uvaldo Palomares, and the Board of Directors of the Human Development Training Institute are concerned about how HDP is presented to educators and the training programs related to HDP. The authors and Board want all HDP training sessions to be of the highest quality and conducted by professionals experienced in teaching and knowledgeable in HDP theory.

For those of you who are using HDP materials for individual enrichment or in connection with university studies, the authors and Board wish you success and offer our help in any way we can. If you ever have the opportunity to attend an HDTI institute on HDP do so, it is an enriching experience.

Board of Directors

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INTRODUCTION

Most patients in psychotherapy are middle-aged, middle-class, married and educated; they function tolerably well as jobholders, parents, and citizens. They are also men and women bitterly disappointed with the quality of their lives, who have sought help from the professional therapist because their disappointment has become unbearable. These people have large complex lives; they are a mass of habits, assumptions, and responses gouged out by time and hardened by the pressures of social competition and adult responsibility. Therapy, for such people, is a painful, expensive, protracted experience. It is rarely wholly successful and it is often too late. This is a painful and frustrating experience for the therapist as well, and it was for these reasons that I turned, looking for a better approach, to the very young school child. I wanted to see if effective, large-scale *preventive* measures could be taken that would assure normal, healthy emotional growth, much as a sound, balanced diet can ensure the development of children who are physically normal and healthy.

All patients in therapy reveal three basic though related deficiencies: they aren't really aware of the motives that influence their behavior; they lack a real and steady confidence in themselves as whole persons; and they only dimly understand why and how human beings react to each other. People with deficient self-awareness, self-confidence, and social understanding are really "asking" and "answering" for themselves three simple questions: *Will I get hurt? (Yes.); Will I fail? (Yes.) Will I be accepted? (No.)* These questions are natural and universal among schoolchildren; the young child is, in effect, born to ask them. The pessimistic answers, however, are not natural; they are *learned*, sometimes in the face of truly negative experience, but far more often in the mere absence of informed, sympathetic adult guidance.

We knew, therefore, that a soundly based preventive scheme had to focus on three main areas of experience or themes: *awareness* (knowing what your thoughts, feelings, and actions really are), *mastery* (knowing what your abilities are and how to use them), and *social interaction* (knowing other people). Major support for this approach comes from the personality-development theories of Karen Horney, who has shown that everyone has strong basic drives to achieve competence and to gain approval. Horney argued that children who know how to increase their powers and how *at the same time* to gain the vital approval of adults and peers, develop stable healthy personalities and are both highly motivated and effective. Eager to try and able to succeed, emotionally healthy children respond successfully to reasonable challenges and are motivated by their successes to react positively to further challenges.

There also were ready at hand group techniques which have proved successful in promoting improved awareness, self-confidence, and interpersonal relationships. If these techniques could be tailored to fit the elementary language and conceptual grasp of young children, and if one could develop learning experiences or verbal activities which would be provocative and significant but not threatening, it would be possible to provide a way to open children to a discussion of life that would leave them informed, confident, and capable. The most basic of these techniques is the circle arrangement. I envisioned a small group of children sitting in a circle with their teacher and talking, for twenty to thirty minutes every day. The teacher would introduce the day's topic, see that each child was heard from, require that each child be listened to patiently and well by all the

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others, show appreciation to each child for his contribution, and do her best to foster and preserve an atmosphere of warmth, tolerance, and honesty.

Our circle sessions would, we were convinced, dispel what the noted psychiatrist, Harry Stack Sullivan, has aptly described as the "delusion of uniqueness," the widespread and ultimately crippling notion people have that they are utterly different from everybody else, and, therefore, strange and somehow inferior so that they had better keep quiet about it. In circle sessions, children would learn that others feel unsure and have fears, resentments, and wild fantastic notions; each child would learn that he is a great deal *like* everybody else. Children would learn, because the learning experiences would be specifically programmed, how to express themselves meaningfully about their own and other's experience. They would learn to be confident about their abilities and responsible about using them. They would learn to appreciate what others could do for them, what they could do for others, and how in general to interact constructively rather than harmfully with other people.

The theory was fine, but could it be put into practice? Enlisting the cooperation of Mrs. Anna Lord at the Twin Trees Nursery School (La Jolla, California), we set about with her help to find out. Would the children get involved with us? They did, enthusiastically. Could a simple vocabulary about awareness, mastery, and social interaction be devised and used by the children? Yes. Would the parents object? No, they were pleased. Would the teacher understand what we were trying to accomplish? Yes, if we provided her with a grasp of the basic theory. So we wrote a theory manual. Would the teacher work with the children *every* day? Yes, if she could have a daily guide that would briefly state the name of the activity, its objective, its procedure, its rationale, and some guidance on how to deal with problem situations which might arise. Within a year, a set of activities was available, the result of our researching many hundreds and discarding most.

Eventually an organized set of Activity Guides for four-year-olds emerged. A theme approach was developed in which the children would be exposed in each semester to one six-week unit on each theme: awareness, mastery, and social interaction. Each week within a six-week unit focused on some special aspect of that theme. In awareness, the children devoted a week of circle sessions to good feelings. This was followed by a week on pleasant thoughts, and then a week on positive behavior. While this was a planned program, it was not rigid. Once the focal point is identified, the children are invited to relate their own experiences and feelings.

In the mastery theme, the six-week unit progressed each week from mastery in naming things, to numbers, to motor coordination, to performance skills, to dressing and health, and to social comprehension. In the second semester the six categories were continued, but now at a more advanced level because the children were four months more mentally mature and experienced. *We found that while allowing the children to succeed at their tasks, it was vital to emphasize the fact that they were succeeding and to give only secondary emphasis to the actual skill they were achieving.* We were not interested in *what* the child was learning nearly so much as in *whether* he was developing an increased belief in himself as being the kind of person who could meet a challenge and have the courage and confidence to take it on, as *someone who could cope effectively.*

In the social interaction theme, we developed the following six-week unit: one week each on what we do that other people like, what we do that other people dislike, what other people do that we like, what other people do that we dislike, how to ask for kind behavior, and how to offer kind behavior.

One of the first things we found was that we could engage the interest and hold the attention of the children much longer when we were listening to them than when we were talking to them. What we discovered was that while it is true that a four-year-old's attention span is quite short when he is made to listen to something that an adult is interested in, *it can be quite long when someone is listening to him*. A simple, accidental, but very important discovery.

Another thing we found was that every child talks. In every group of children there are the silent ones. When working with the children at Twin Trees, and later in other preschool settings, we found that supposedly shy children, the ones who had never before spoken in the school setting, talked for the first time during a circle session. The silence of these children stems from fear, and somehow the fact that other children are expressing themselves, and the fact that the children often strive to include and encourage each other in the circle, reduces this fear enough so that self-expression is possible.

It is one thing to see the enthusiastic response of the children and to observe them articulately expressing themselves about their feelings, thoughts and behavior. But how could we measure this, how could we define this as beneficial? To make a first step in this direction, we devised a set of combined qualitative and quantitative rating scales. With the development of these rating scales, one year or Level of the Human Development Program was complete, at least in written form. The following year, material tested and found suitable to the increased assimilative ability of five-year-olds was added. Thus, there existed a comprehensive theory, daily semi-structured activity guides for both pre-schoolers and kindergarteners, and one way of measuring the program's effectiveness. But the program was not yet complete.

Teachers are just as human as their students, and we couldn't just hand a teacher a mass of written materials and say, "Here's enough material for two years, go do it." Although good teachers have intuitively been using many of the HDP techniques for years, the whole developmental package was broad and reflected the latest psychological procedures for fostering healthy development. Teachers benefited from pre-service training, and more importantly, needed on-the-spot, inservice support and guidance. They, like their students, needed positive feedback; they needed to feel that they were succeeding, that sympathetic, interested people were around for consultation, advice and help. Dr. Uvaldo H. Palomares and I therefore developed a series of school- or district-based institutes offering both pre-service and in-service training programs, and provided a network of consultants—psychologists in private practice, college teachers, school psychologists, guidance counselors, and other trained school personnel—who would be readily and regularly available to the classroom teacher. This network of training institutes and consultants developed into a formal, nonprofit organization called the Institute for Personal Effectiveness in Children (IPEC). With the creation of IPEC, the Human Development Program became a highly functional set of tools.

In the last several years, more than 30,000 professional and paraprofessional educators have been trained in the use of HDP. They have reported highly gratifying results: discipline problems are sharply reduced; there is less absenteeism; children show much greater personal involvement, greater verbal expressiveness, higher motivation, greater self-confidence, and much more constructive behavior, both in the classroom and on the playground. Teachers who thought they knew their children well found that there had been a whole hedge of assumptions and guesswork between them. They found themselves responding to the often wearisome demands of the teaching role more flexibly, more comfortably, more efficiently. They enjoyed their children more, and found themselves feeling less like The Enemy and more like friends.

The Human Development Program is now available in five complete sequentially integrated levels:

Preschool and Kindergarten Activity Guide (Revised, 1972)
(formerly levels A and B)
Level 1 (Revised, 1972) for first graders
Level 2 for second graders
Level 3 for third graders
Level 4 for fourth graders
Levels 5 and 6

Human Development Program for Institutionalized Teenagers, a theory and activity guide, is also available. It has been used successfully with junior and senior high school groups.

Direct inquiries regarding the Activity Guides to the:

Human Development Training Institute
7574 UNIVERSITY AVENUE
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Part One

Human Development Program

The Human Development Program is, in its broadest outline, a curriculum designed to improve communications between the teacher and the child. Children and teachers, and a two-way flow of information between them, are ideally what school is all about. However, for many teachers and children, school often comes to mean in actuality an ever-widening, increasingly inimical bog of cross-purposes. Instead of a dialogue which becomes increasingly articulate and knowledgeable, we often get a sort of soundless or muted war-game in which the child semaphores a "No, I won't learn," to which the teacher instinctively responds with a "Yes you will, because I'll *make* you learn," and the child maneuvers into a compromised "Okay, I'll learn just enough to fool you and get by but I hate you and school and everything." How far this situation is from the ideal may best be underscored by recalling that the word *school* comes from a Greek word meaning "a place of rest and leisure," that the word *student* comes from a Latin verb meaning "to be eager and zealous," and that the word *teacher* has ancient English, Latin, Greek, and Sanscrit roots all meaning "to show, to say, or to guide."

Part Two of this Manual will consider in detail the interwoven themes of awareness, mastery, and social interaction. In this first Part, let us look at the other key elements of the Human Development Program and how they come together—the child and his development, the circle arrangement (called the circle session or Magic Circle), the Activity Guides, the rating scales (called the Developmental Profile), the teacher, and finally the curriculum as a whole.

The Child and His Development

In the preface of *The First Five Years of Life* (1940) Arnold Gesell stated explicitly that his research was for the purpose of gathering data on the way children were found to function in the motor, language, adaptive, and personal-social areas. He cautioned:

> It is hoped that the reader will not be too much disappointed if he fails to find in the volume he now holds an inclusive ideology which would explain the hidden forces and motivations of child behavior. We believe that too little is known . . . first we must become acquainted with the process and products of natural growth.

Many people have tended to misread Gesell's scientific inquiries. In *The First Five Years of Life*, and later in *The Child From Five to Ten*, Gesell and his associates assembled data on the way children were observed to be, but people have tended to interpret these descriptions as *prescriptions*, as authoritative guidelines for the way children *should* be. For example, a parent wonders about the sassiness he gets from his eight-year-old boy. He looks it up in Gesell and sees that many eight-year-olds are sassy. He is relieved because "this is normal." This is rapidly transformed into "he is progressing well." This sort of translation is erroneous, and is the farthest thing from Gesell's intention.

We can easily trick ourselves into believing that children are developing as they should if they are keeping pace with the descriptions of children that Gesell gave us. But it must be remembered that Gesell described children as they behaved normally, and that normally children's emotional growth has been left to chance and hard knocks, and that "being normal" is therefore not nearly good enough. We must consider what happens when children specifically learn to use communicative skills to understand themselves and each other better. We must understand that we can apply the tremendous advances that psychology has made to children *while they are still young and in their formative years.* We can help children to become and stay aware of themselves, to become integrated and effective human beings, to become empathetic and constructive in their social relationships. Such children will not have many of the emotional problems, neuroses or hangups that are today so drearily typical, and these children will be the *normal* ones.

The average preschooler or kindergartener is almost totally open to himself and to his environment. He sees and hears and responds fully and with openness; he is aware, spontaneous, honest. He is practically *all* feelings, and if these feelings are neglected, he rapidly loses his ability to sense and respond honestly and spontaneously. If you ask a normal four-year-old what he thinks and feels, he will, if he has the language, tell you. If you ask a normal fifth grader, he won't. It is not reasonable to assume that the average ten-year-old is any more than about sixty percent receptive to his environment or to his own feelings. He distorts, for the most part unknowingly, about forty percent of what he hears, sees, feels, says and does. This is "normal," and this is why teaching and learning often seem to grow progressively more difficult, unrewarding, and ineffective.

The beginning Levels of the Human Development Program are therefore firmly *conservative*; they seek to conserve or preserve the young child's natural or normal qualities of freshness, openness, honesty of perception, and spontaneity of expression.

Let us now briefly scan a few rudimentary stages of child development, always keeping in mind that we are focusing on the child *as he can be* when exposed to experiences that deliberately foster healthy emotional growth.

There are many things that are special about four-year-olds. At age four children have markedly advanced bodily control and mental maturity when compared with three-year-olds. But while being more highly formed in their adaptive potentials, they are still open, receptive, amenable, impressionable. These children are *uniquely accessible*, for better or for worse. *They are not yet "hung-up."* Though much has been written recently about the detrimental effects of limited intellectual and social stimulation in the very first years of life, we are referring to four-year-olds on a relative scale. When a four-year-old has problems, they are rarely as deeply entrenched as when the same child is eight years old. The four-year-old is integrated enough to respond and to interact with a reasonable degree of complexity. Yet he is highly impressionable. We cannot dwell too much upon how accessible four-year-olds are; this is one of the most significant pieces of our knowledge about child development. The four-year-old's memory will never be more sensitive; when something registers, it is seemingly recorded forever. Once in a Headstart program some children were shown some pictures and they talked about them. Six months later, these children were revisited and we talked with them in a circle session. Though the children had seen these pictures only once and never again, they were able to describe them in great detail. To some extent, older children lose this blotterlike quality of memory.

At ages four and five, children are able to learn easily, to sit still, to raise their hands and wait their turn to be called on, and they are able to learn how to listen. While all will agree that a good listener is hard to find, that listening is a cultivated art, and that a person who is truly able to listen well is bound to be a more effective person, yet we must admit that there are few programs which bother to make a major objective of this important skill. Four- and five-year-olds can learn that people feel good when they are listened to and that people feel bad when another person does not listen to them. They can be invited to show that they have been listening and can show this easily. If challenged frequently, they easily learn to become and remain good listeners. If they are not challenged at age four or five, children gradually lose the ability to learn *easily* how to listen.

Four- and five-year-olds are not amoral but rather premoral. They cannot be regarded as good or bad, nor do they see other people as being good or bad. What they do perceive is that someone is being kind or mean to them, and they see this in very personal terms, not in relation to abstract standards. Because of their premorality and self-centeredness, they can listen to a very wide range of experiences in a very tolerant fashion. They do not judge or moralize. If the teacher sits and listens neutrally to a wide range of expressions, the children do not have to be "taught" tolerance of individual differences; they simply absorb it. The circle sessions thus help to immunize children against the seemingly inevitable side-effect of culture we call "provincialism," which is everybody believing that his way of doing things is the only "right" way and all the other ways are "wrong." Provincialism does not take root if the teacher neutrally comments on the matter of individual differences, and comments often.

Five-year-olds are different from four-year-olds in at least one important respect. When exposed to drawings that showed "bad" things happening, some four-year-olds become very upset. The best explanation for this that we could come up with is that these four-year-olds are extremely impressionable, and that they are not yet able to distinguish clearly between what is real and what is only a make-believe or hypothetical version of reality. Five-year-olds can much more comfortably deal with negative feelings, negative thoughts, and negative behavior, and so these issues are not dealt with until kindergarten, and are there postponed until the second semester as an extra margin of protection for the children's feelings.

At age five, children grasp the program's terminology and concepts much more rapidly and with less repetition. However, when children are introduced to awareness, mastery, and social-interaction experiences at age four and then continue with many of the same experiences at age five, they derive much more benefit. After all, this is not a cognitive program. Rather, it is a program designed to enable children *to learn how to cope with the emotional experiences of life.* And here it is not "knowing" that matters. Real experiences matter.

It is an obvious thing to say, but we will say it anyway: six-year-olds are different from five-year-olds. The first grader is not only about twenty percent more experienced and mentally mature, but he is also *at least* twenty percent more independent of the adult. He needs the adult much less to show him what he can and should be doing. And this budding sense of independence becomes even more of a challenging factor in the second and third grades.

At the age of six, and increasingly thereafter, children are ready and eager to participate in the decision-making process. In the latter part of Level 1 (first grade), children are invited to choose among alternate discussion topics, and they jump at the chance. A few courageous children are also given an opportunity to exercise some of the functions of the group leader, and those who indicate their readiness handle their roles well.

First graders are ready and able to handle the fact of ambiguity or ambivalence in human experience -the fact that thoughts, feelings and behavior can be "good" and "bad" at the same time. (This may not seem like much, but many adults cannot tolerate ambiguity, having *learned* to suppress the disagreeable.) Six-year-olds are extremely egocentric, and their imaginations are riotous and rich; they are highly equipped to deal with fantasy, and can begin to deal substantially with the whole issue of reality testing. First graders who have experienced the Human Development Program in preschool and kindergarten are accustomed to sitting, being reasonably quiet, taking turns, and listening well. They know how to express themselves in terms of their feelings, thoughts, and actions. They know many ways in which people are different, and many ways in which they are the same. They have a tolerant outlook; they know that there are many different ways and opinions. Furthermore, they are capable of offering helpful suggestions to each other and of dealing positively with problems that arise informally or problems that are presented formally to the group. These capabilities are, of course continually strengthened and reinforced throughout the whole of Level 1.

By the time children are seven years old they want to choose their own thing and lead their own thing. They can do it, too. Beginning in the eleventh week of Level 2, 3 and 4, Activity Guides directions are given for the children to choose what the day's topic will be two-thirds of the time. The obvious benefits are that *they feel included and respected.* The pressures on them to invest their energies and attention in pursuits which may be of little interest to them is considerably relieved. Second-graders are so grateful and so enthusiastic about choosing the topic of the day that we have never heard a child say that this was one part of school that he "hates." (And please remember that the children are quite free to grouse about the circle session itself.) This making of a majority or group decision not only provides the children with a release-valve for the school tensions they are experiencing, but also gives them an opportunity to understand these tensions better and to share with each other constructive ways in which these tensions can be managed or resolved. All this they *can do.* One naturally wonders what would happen if children were permitted to exercise several options each day in other curriculum areas.

As our research with fifth and six graders goes forward, particularly in this area of decision-making, we will continue to be guided by two major considerations. We believe, firstly, that children should have as much freedom and self-determination as they can manage wisely and responsibly. Second, because there is still so much that we don't know, we feel it crucial to approach children mainly with the desire to learn rather than to instruct.

Almost all seven-year-olds have at least a moderate desire to serve in the group-leader role and have at least a moderate aptitude for effective leadership. This important finding came as a great surprise to us. The matter of readiness is acknowledged to be vital in almost all kinds of learning. However, we too often provide learning opportunities when we *believe* children are ready, rather than when research findings have shown that children *are* ready. Educational procedures often are determined by a mixture of assumptions, facts, and habits, and we usually do not take the time to remind ourselves or even find out which are the facts.

After years of doing psychotherapy, I still believed that leadership talents were most ripe for development somewhere in the late teens or early twenties. One day, while experimenting with an activity that was boring the children, I felt threatened by its failure and by the children's restlessness. Partly out of curiosity, but mostly out of defensiveness, I asked the children if one of them would like to lead the session. All the children immediately raised their hands. Both the teacher and I were amazed, because this had been intended as a put-down. Even more surprising than this willingness to try, which we at first discounted as mostly empty megalomania, was the responsible manner in which the child I chose to be the leader imitated the basic procedure of leadership that he had been exposed to. *Every child wanted to lead and subsequently did*, and all of the children did at least an adequate job, and showed a readiness to quickly incorporate skills by being told only once of a better way to lead. Nobody believes this phenomenon of engrossed and capable child leadership until he witnesses it.

One example of how common sense and natural assumptions can influence our notions of when children are ready for what is that most people would scoff or be appalled at the idea that true readiness for swimming occurs in infancy, when a child is six to ten months old. Several researchers have revealed and verified this fact.

> By repeated recordings of the movements of children ranging from six months old to twelve months old in the water, we have found that there is a direct correlation between the coordinated swimming motion and the children in the age group between six months and ten months old. Further, we have found that after ten months some, or most of the children tested, lost the ability to react in a coordinated fashion in the water.[1]

> Infants starting at the age of five months, that had never swum before were placed into water. Also, infants with ages ranging six months to eighteen months, that had never swum were given the same test to see if their actions would be coordinated enough to permit a smooth swimming motion. It was found that there were infants in each age group that could swim rather well, but the greater majority of coordinated swimming activity came from the age group between six months and ten months old. The conclusion was that the age of readiness will vary from child to child, but there is a definite correlation between readiness and the six to ten month age group.[2]

In the matter of readiness, there are three possible fates. If the learning opportunity is presented too early, then the child and his teacher go through needless expenditures of energy and time for little return. If the opportunity to learn is delayed too long, then the facility to easily acquire the skill gradually weakens. But if the child is presented with some challenge very close to his stage of readiness, then little teaching is required and the child easily and happily adds this learning to his repertoire of skills. One finding, an important one, is that the age of readiness to acquire leadership skills lies somewhere between the sixth and eighth birthdays of most children. We therefore allow this readiness to express itself toward the end of Level 1 (first grade), and concentrate on leadership experiences during the whole of the second grade (Level 2), and, of course, let children continue to exercise their leadership skills in Level 3 (third grade) and Level 4 (fourth grade). In these three latter levels 120 out of 180 school days belong to the children; they decide upon the day's topic, and one of their number leads the group. Thus, in a class of thirty, each child can be a leader four times. The exact nature of the leadership role will be discussed fully later, in connection with the Magic Circle. The important thing to realize for the present is that the role is a *meaty* one, and the children can *do* it.

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[1] H. M. Halverson, "The Readiness in Infant Swimming," *The Acquisition of Skills in Infancy, Psychological Bulletin, 1937*, No. 1, 530-533.

[2] M. B. McGraw, "Swimming Behavior of the Human Infant," *Journal of Pediatrics*, 1940, No. 2, 415-422.

Third and fourth graders are dominated by their reaction to social concerns. They are keenly interested in comparing their powers with each other, and love to fight. But this love of fighting does not seem to derive so much from hostility as from eagerness to demonstrate their powers and also to deal with the matter of the pecking order. Among eight, nine and ten year-olds there is a heightened interest in the members of the opposite sex; this interest makes children more vulnerable to rejection, and they struggle to hide or deny this vulnerability. If the differences between boys and girls are treated coyly, a giggling session will result; if not, the children grow serious and learn useful things. (At this age, children rarely consider sexual difference in anatomical terms; they are much more aware of and interested in the social, psychological, and behavioral differences.) Thus, at Level 4 children are given strong encouragement to face this potentially anxiety-ridden issue. Here, in the fourth grade, perhaps more than at any other time, is the best opportunity to prevent self-denial and self-repression and the wild goings-on that children of this age are prone to as they attempt to express their interest and simultaneously pretend strong disinterest. And it is at this level that discipline problems are observed to diminish markedly as daily circle sessions are held. The children are allowed and encouraged to talk openly about their interests and to see that they are both natural and universal, and if the adult present doesn't need to be evasive, the children's need for evasion will be sharply reduced.

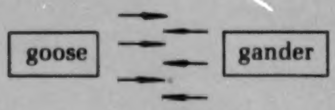
The whole issue of being liked or not, of being popular or unpopular, or of gaining or losing friends may seem emphemeral, trivial, or a cute tempest-in-a-teapot to an adult looking down on eight-year-olds, but for these children the issue is reality itself, painful and grim and totally pre-emptive. Children want to talk about their feelings for each other, even if it does make them uneasy at times. At least they have a chance to learn the truth and then do something about it, instead of pretending that problems don't exist and puzzling on in wounded solitude. They want, need, and can give each other helpful suggestions with which to practice at improved ways of being more socially acceptable. Children are very grateful to the adult who breaks the ice for them and makes it possible for them to articulate their concerns and to learn from each other how they can do better. They would never be able to do these things without the guidance of an adult who cares enough to make such discussion okay and legitimate. Since we know that all children are struggling with these problems, it is almost an act of cruelty to evade appropriate discussion; by ignoring the child's social problems, we condemn him to needless pain and psychological scars, and leave him unprepared for the real pain and puzzlement that all human relationships contain.

Eight, nine and ten year-olds who have been exposed to the preceding Levels of the Human Development Program are both prepared and ready to deal with the nitty-gritty issues of social life. Self-control is a natural and familiar thing to them. When you ask them how they feel, they will tell you precisely how and why, and give you their suggestions for improving things. They know what the key variables in all relationships are. They know how to recognize and respond to each other's feelings. Throughout the program they have talked about the ingredients of *character*, and they know what it is because they have it; they know about making and keeping constructive commitments, about honesty and the honest, responsible use of their powers to include or to reject, to please or to hurt. They have repeatedly had their negative inclinations turned back upon themselves for examination, because children use this method to express their protective instincts toward someone who is being attacked or unfairly criticized. They are capable of spontaneous, caring expressions of interest and regard. Their knowledge, expertise and experience, when pooled in a communications system like the circle session, is quite impressive and useful. They can and do help each other with the things that matter most to them. They have come to know each other as people; they care for each other and rarely hesitate to show it.

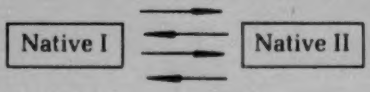
Communication in the Circle Session

In the first Level of the Human Development Program—for preschool and kindergarten—the circle sessions group seven to twelve children with their teacher in a small perfect circle. In Level 1 (first grade), the circle is gradually enlarged and modified throughout the school year until the entire class is seated in two concentric rings. Because exciting and even wonderful things happen in both these circular arrangements, they are often called the Magic Circle by many groups.

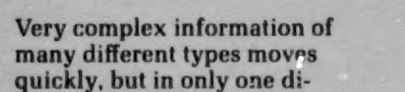
The Circle Session is a sophisticated and efficient communications system. Any collection of elements that enables information—usually in symbolic form—to be transmitted and received is, of course, a communications system. The courtship ritual of geese, native jungle drums, commercial radio, and the large undergraduate lecture hall are all communications systems; of these four examples, the courting rite is the least primitive, and the ordinary superlecture the most primitive. How sophisticated a communications system is depends on the quantity and quality of information it can handle; if it can accurately process large amounts of complex information, it is sophisticated. If it can move this information *quickly* and *in all directions*, it is efficient. Looking graphically at our four examples, we can see what rudimentary sophistication and efficiency look like in terms of communication.



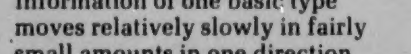
Somewhat complex information moves quickly in two directions



Fairly crude information moves slowly in two directions



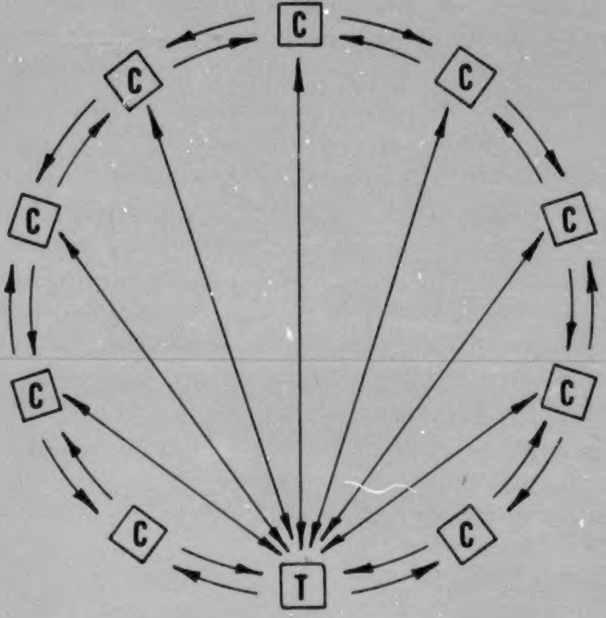
Very complex information of many different types moves quickly, but in only one direction

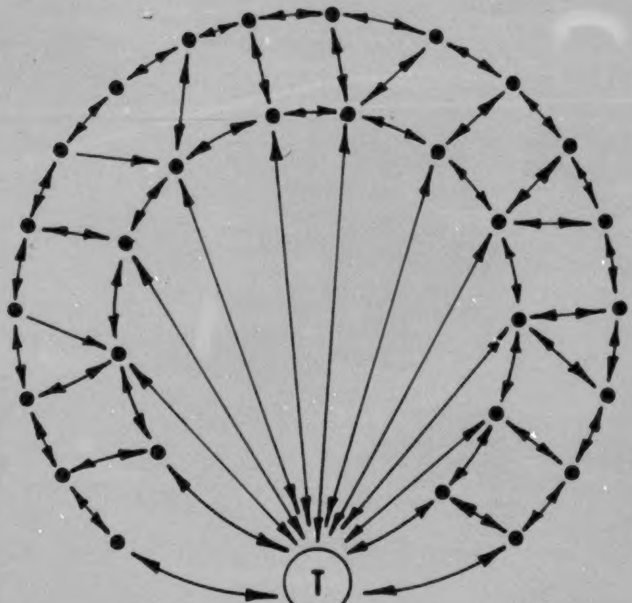


Information of one basic type moves relatively slowly in fairly small amounts in one direction only.

When the arrows in our diagrams move both to and from their targets, there is *feedback*. Information is sent out, received, and acknowledged; what is sent out is qualified, corrected, or transformed by what is received. Of course, no system can exist in the total absence of feedback, so in the case of the radio station we would have to add a few looping lines to represent telephone calls to the station, advertising response, and so on.

To continue just a bit farther with diagrams, the Circle Session might look like this:





As the reader will note, all these two diagrams can do is indicate that each receiver of information is also a sender; if we tried to show every possible combination of routes that information could take, each diagram would be almost solidly crosshatched with lines of communication.

But let's step away from the rather chilly terminology of communications theory by considering what it all means in terms of teachers, children, and what they talk to each other about. The information that passes around and through the Circle Session is, in essence, whatever looms large in the children's experience at any particular level of their development—their feelings and whatever affects these feelings most, their personal thoughts, their behavior and that of others, their wishes, fears, hurts, dreams, and joys. The teacher gently structures the children's deepening experience so that they can learn important lessons about it and from it. To take just one instance, many young children don't know that everybody has bad dreams, and by the time they find out, they have often done some emotional damage to themselves. But when they hear others, including the teacher, telling about a bad dream they had, and the teacher explicitly generalizes ("Johnny, Mary, Augusta, Fernando, Simpson, Adele, and I have all told about a bad dream we had, so you see everybody has them and they're scary and everything, but there's nothing wrong with that because *everybody* has them") children will have been allowed or enabled to learn an *important fact about themselves and about life.*

Much of this information is conveyed verbally, and this in itself represents a considerable accomplishment. Many people don't really know how to talk about their emotional experiences. They have never really *learned* to name what goes on inside them. For example, they find it very difficult to say, "You hurt my feelings." Four simple words, describing a simple, common experience, and yet a great many people simply cannot say them. For such people, a statement like "You're teasing me and I don't like it, but it probably means you like me and would like to be my friend, and so why not let's be friends," is utterly beyond their understanding and their competence.

But verbal communication is by no means the whole story. In the Circle Session children can see each other. People express a great deal, if not all of their emotional repertory, in nonverbal ways. We clench our fists or throw certain unmistakable tones into our speech if we are angry; we blush or blink our eyes or grin if we are pleased; we indicate precisely where we are in the boredom-interest-fascination spectrum by a number of small bodily movements. Children learn to pay attention to such nonverbal signs, and learn to read them accurately, so that by the time they are eight years old, they can spot and discuss discrepancies between what a person says he feels and what he actually does feel. Many adults walk around guessing about, missing, or ignoring the way the rest of the world feels; Magic Circle children don't.

Reference will often be made to the daily learning topics offered in the Circle Session as "activities" or "experiences." Sometimes the children call them games. In the very first session of the program in the preschool and kindergarten, for instance, children are asked to leave the circle one at a time and bring back some classroom object and tell the group what they like about it—how or in what way this object makes them feel good. First the teacher talks about something that is pleasantly meaningful to her in some simple way—her purse, or a vase of flowers—and then the children do it. This is not a game in any strict sense, of course, but it is, as far as four- and five-year-olds are concerned, a gamelike activity. In subsequent Levels, the activities often have gamelike titles describing their focus or content: "How I Got What I Wanted," or "How I Got Into Trouble." Children are frequently so eager to talk about themselves under such headings that a gamelike or "now-it's-my-turn" atmosphere is created. On the other hand, with nitty-gritty discussions that encroach upon core feelings, like "What I Did To Keep A Friend," children are often helped or reassured if the teacher says, "Today we are going to play the game of . . ."

Other activities are as gamelike in actual structure, in the sense that clearly defined roles are assigned and play-acted. Children love to role-play, of course, and in certain close-to-the-quick areas, role-playing gives the children a needed extra measure of insulation or protection. For example, in the very important activity of "I Can Make You Feel Bad, or Good," (a session so valuable that it occurs in some form in every Level of the program), children get to speculate about or imaginatively test the good or bad implications of behavior through the medium of clearly defined roles or "parts."

Whether strictly games or not, the discussion topics or activities can always legitimately be called *experiences*. An event or occurrence becomes an experience when it is something you get personally involved in, something you actually participate in or do or have close emotional contact with. In the Circle Session there are no lessons which children merely passively absorb; the children are, on the contrary, *in* the lessons. *Their own experience is the subject matter.* Their own words and feelings are the learning medium. What children learn is what they desperately want to learn—how to be more effective, why some people are disagreeable or unhappy, how to feel better, how to get along with people better. All these hows and whys are learned because, in the first place, the relevant information gets expressed, and because, in the second place, this information gets shaped and refined by continuous feedback, not only from the teacher, but principally from the other children.

As a geometric figure, the circle has always had magic in it, and when people sit in a circle, there is social magic. People feel physically a part of something; they feel closer and less unconnected with each other. They feel less inferior or superior to each other, because pecking orders or hierarchies need straight lines and lots of space for definition. When children sit in a circle with an adult, they feel flattered; they feel that they have been granted a share in his status, and they have. Politeness and courtesy are fostered in a circle.

For the teacher, politeness and courtesy are extremely powerful tools, tools that are often unused. (How often is any adult really courteous to a child? Unconsciously, we tend to regard children as creatures of fairly low status; we are often routinely familiar, abrupt, or bossy with them and rarely feel or realize that we have been impolite.) One of the cardinal features of the Circle Session is that the teacher is always courteous; children are spoken to by name, thanked by name, and always responded to in a polite manner. Children experience themselves as being taken seriously as people, and they are, because that is what courtesy is all about.

When the children realize they are being taken seriously, they pay more attention to themselves and to others. They begin to perceive each other in personal and feeling ways and hence begin to take each other much more seriously.

PREPARING FOR THE CIRCLE SESSION

Group Size, Circle Arrangements, Orientation

In the usual preschool or kindergarten there are likely to be anywhere from fifteen to forty children. There may be one teacher alone or a teacher with one or more teacher aides. Preliminary trials with groups of seven children and as many as fifteen have been attempted. Seven has been found to be the definite lower limit. In the first place, there is almost always the problem of who is going to look after the other children who are not participating in the Magic Circle. With the group as small as seven, there are two major limitations. First, with a group this small there may be a very disproportionate ratio of boys to girls or vice versa. When this happens, the children of the majority sex have only a limited exposure to the wide variations that occur among members of the opposite sex. We would not want the children to overgeneralize and form unfortunate stereotyped notions about the ways that children of the opposite sex can be. (This logic applies equally well to the matter of other ethnic and racial groups. The prevention of prejudice is best accomplished through early associations with members of other groups.)

Secondly, with too small a group the children have only a restricted opportunity to get to know in an intimate fashion a sufficiently large number of other children; this limits their experience of appreciating and tolerating the broad range of individual differences among people. Additionally, too small a group tends to suffer attrition over the school year through transfers and other changes wrought by our highly mobile society. Many elementary teachers report that over the course of a school year only about fifty percent of those children who started in a given class are still there at the end of the school year. The children who have left are replaced, but they are, of course, new personalities, and the special advantages of learning to know other children over a reasonably long period of time are thus diluted.

With groups as large as fifteen, we run into another set of potential problems. The attention-span of four- and five-year-olds becomes a problem. In the beginning, when the attention is being focused upon one child and the others are required to sit and listen, they tend to become restless, bored, and inattentive until they become the center of attention.

Thus, experience has shown that in the kindergarten a group of ten serves as a more or less ideal compromise, with as few as seven in the preschool. However, this number has no special magic; it has been found that groups of eight to thirteen work fairly well. Some teachers can conduct the sessions with a relatively large number of children. Other teachers do better with a smaller number. From the practical standpoint, in a typical kindergarten with twenty-four children, there can be two separate groups of twelve children each. With a class of thirty-nine, there can be three groups of thirteen each. In the preschool twenty-four children can be divided into three groups of eight, and so on. Minor variations should be made without too much worry according to practical administrative considerations and the individual preference of the teacher.

Once established, the Circle Session should remain constant in terms of membership. The main reason for this is because children, like adults, gain an increased sense of security when they are dealing with the same people day in and day out. They get to know each other better and faster, and have the advantage of observing the manner in which others develop. The problem of original members leaving the group and new members entering the group may weaken the beneficial effects of the circle, but sometimes changes are necessary or unavoidable.

Of concern to all teachers is the matter of deciding which children shall be placed in each group. Experience has shown that there are three major criteria for making this kind of decision. In the first place, it is best if the group can be relatively balanced with an approximately equal number of boys and girls. Secondly, it has been found to be best if the more highly developed children are placed in one group, the less developed in another, and the least developed children in yet another. Children will make fewer negative comparisons when they are all about equally advanced. The third consideration should be to have preferably no more than two children with relatively severe personal problems in any one group. The main reason for this is that these "problem" children serve as a disruptive influence, especially when they aggressively act out their problems. For the first week or two, trial groups should be established and then modified for the best possible balance. With rare exceptions, the groups should be definitely established by the beginning of the third week, and the groups should then remain constant for the rest of the school year.

The children should be allowed to be seated in the circle where they wish. With preschoolers and kindergarteners sitting on the floor works out well, especially if there is a rug. Each child should be able to observe all other members and thus have an opportunity to learn the important gestures, facial expressions, and other bodily movements which signal almost all kinds of experience. The seating arrangement should never imply different status. The effective teacher certainly knows more than each and every child, but she will have no need to seek proof of her value as a human being by establishing seating arrangements that symbolize her authority. First and foremost, the teacher is there to serve the child, and nothing does more service to the child than human interest demonstrated by a seating arrangement that implies equal worth. On the other hand, nothing does the child more disservice than placing him in a relatively subordinate or remote place; this reinforces his inevitable earliest feelings of alienation and worthlessness.

If the Circle Sessions are too brief, there will be insufficient time for true involvement. If they are too long, the children grow restless, but what is more likely is that they will want to continue beyond the period of optimal exposure and there will have been too much new experience to assimilate.

It has been found that very little can be accomplished in the typical session in less than ten minutes, although there are a few sessions in which the messages or experiences are quite simple and can be assimilated very quickly. In those few instances the points should not be belabored and the sessions should be terminated at the logical point of closure. Sessions have been held that lasted over half an hour; but the children sometimes tend to get a little over-stimulated which should be avoided. It has also been found that children in higher socio-economic groups tend to be able to interact verbally for longer periods of time.

Experience strongly suggests that in planning the early sessions, a duration of twenty minutes will be found to have the best balance of advantages. On the other hand this twenty minutes should be thought of more as a mean rather than a rigid requirement. Only after any given session is over will anyone have an intelligent notion of how long it should have lasted. In these sessions we are almost always moving into new and therefore somewhat unpredictable territory. As a general rule of thumb plan roughly for a minimum of fifteen minutes and a maximum of twenty-five minutes. Within this period, end the session when the group, as a whole, seems to be experiencing a general readiness for closure.

The sessions should preferably be conducted at the same time each day, and this should be relatively early in the school day. When the children are less tired they are in the best mood for coping with the demands of sitting, paying attention, and of contributing to the session. When the session is conducted at the same time each day the children most quickly become adjusted to what is expected and develop a sense of security because of their ability to know and predict what is going to be happening and when. The teacher who is using the Human Development Program for the first time will be pleasantly surprised when she finds out how enthusiastic the children are about the Magic Circle sessions. In fact, often when one of the daily sessions has been omitted the children have not only reminded the teacher that they did not have their Magic Circle, but have even tended to bitterly complain as though they were being deprived. Children enjoy some measure of structured activity, they enjoy the content of the sessions, they like the permissiveness and acceptance, and perhaps most of all they appreciate the individual recognition and rewarding remarks of the teacher.

What should be done with those children who are not at the moment participating in the special session? Every classroom situation is different in many ways. Often there are no teacher aides, or not enough. If there are aides, the children who are not in the session at the moment should be in another room, out-of-doors or engaged in activities in the farthest section of the room so that there will be minimal distraction for those who are in the Circle Session. When there are no aides, it may be arranged for another teacher to include the remaining children from the first room in the activities of her group in her room. Individual arrangements must be made according to available space and teaching personnel. Ideal arrangements seldom exist. When the teacher has completed the session with the first group, it is usually wisest to have some intervening period with a different activity with all of the children of her class. Later on she can conduct the session with the next group. Local administrative policy must be adhered to, of course, and once again the best possible arrangements must be made according to what local conditions can permit.

Ideally the session should be conducted in the base room where the children are most familiar with the surroundings and know the available material, the places that things are kept, and know where the housekeeping facilities like sinks and light switches are located.

There should be an absolute minimum of distraction from other children or activities performed by other people. No child should be forced to remain in the circle if he wishes to leave. However, this rarely becomes an issue.

Ordinarily, the children present few disciplinary problems. Aside from the normal problem of the development of self-control, most discipline problems are due to the child's not being personally enough involved. Once it is determined that some misbehavior is definitely not due to inexperience or confusion over what is expected or insufficient involvement, an effort should be made to learn what the frustration element is for the child, because the misbehavior can usually be stopped immediately by making some minor adjustment or accommodation to the child.

Each session should stress the importance of listening to the one who is talking. The children should be reminded that being in the circle is a special privilege. Without good discipline the value of the sessions will be lost. When some unusually difficult disciplinary problem arises, consultation should be sought from the school psychologist or principal.

The program has not been designed to benefit children who have problems of a very deviant nature. When a child is highly disruptive, he should be referred for special therapeutic attention and upon the advice of the professional, it might be wisest to temporarily exclude him from the sessions. However, it should be made clear to the child, to the extent that it is possible, that his exclusion from the sessions is not a form of punishment, but rather relates to his inability to as yet control himself and that he will be welcomed back as soon as he indicates that he will cooperate.

The Circle Sessions In Levels 1, 2, 3 and 4 (First through Fourth Grades)

It came as quite a surprise to find that first graders could and would sit in two concentric rings, with one-third of the class in the central ring with the teacher, and the other two-thirds in an outer ring as listeners. Initially, we had the children in the outer ring observe, but their enthusiasm grew irrepressible so often that we finally realized that our purism—stemming from group-size experience at the earlier levels—was prejudicial. Still, there are problems with this arrangement, and there probably will be for a long time. In some cases it has proved successful to allow the children in the outer ring to participate verbally. In these cases allow at least 30 minutes for the session.

In every class there are essentially three groups of children, and the size of each group varies from class to class. The first group consists of those eager-beaver children who are always in front of your nose, eager to participate or to disrupt. Then there is the middle, basically conforming group. As in everything else, they usually present few problems. Then there is a third group which is composed of the shy and withdrawn children. The active ones need constantly to be held in abeyance while others get a turn. The shy ones need repeated encouragement to participate. These withdrawn children really need the attention of the teacher the most, yet they are prone to be ignored. The teacher is only human and is drawn to the squeaky wheels.

Nevertheless, it has turned out that it can be successful to work with the entire class at the same time with first, second, third and fourth graders. The convenience to the teacher is an obvious benefit, but this is not the main reason. The main reason is that the children can do it: they become very much involved, even when the group is as large as thirty-five. Another reason for doing it with the whole class at the same time has to do with leadership-training opportunities. Still another good reason is that the children get to know more people as people, and this broadens their understanding of human nature.

First graders cannot just jump into the concentric-ring arrangement, however, even when they have had the program in kindergarten. There is a building sequence from a single circle of one-third of the class in the first six-week unit of Level 1 to the dual concentric ring arrangement in the fourth six-week unit. The build-up occurs in the following four stages, but, of course, this can have wide variations according to the differences in the readiness of the children and the teacher:

First six-week unit:

Teacher works with one-third of the class only and makes the best kind of arrangement possible for the remainder, such as an assignment at their seats, physical education activity outdoors with another adult such as an aide, or the assignment to listen to the session from their seats, whatever is most feasible. On the next day she works with a different third of the class and so on. Some of the activities have to either be sacrificed or condensed. (See the diagram of stage 1, page 20.)

Second six-week unit:

Teacher works with one-third of the class and has several better controlled children sit as observers or participants in an outer ring, according to their readiness. The next day she works with another third of the children, and the next day with the last third of the class, following the basic idea of having only better controlled children in the outer ring. The more that these children can participate in a controlled fashion the better. Some teachers place an empty chair in the circle so that a listener may come in from the outer circle to participate if he wishes—then return to his seat after he has had a turn to speak. (See the diagram of stage 2, page 20.)

Third six-week unit:

Each day the teacher works with a different third of the class in the central ring, while all of the rest of the class, except for those who are the most poorly controlled, sit in the outer ring and participate as soon as they can do so in a controlled fashion. The teacher must work out some feasible arrangement for those few children who are poorly controlled, but it should be made clear to them that they are wanted and will be included as soon as they can demonstrate sufficient control. In these cases an aide or volunteer assistant, such as a child from an upper grade level, can work with these children. (See the diagram of stage 3, page 20.)

Fourth six-week unit:

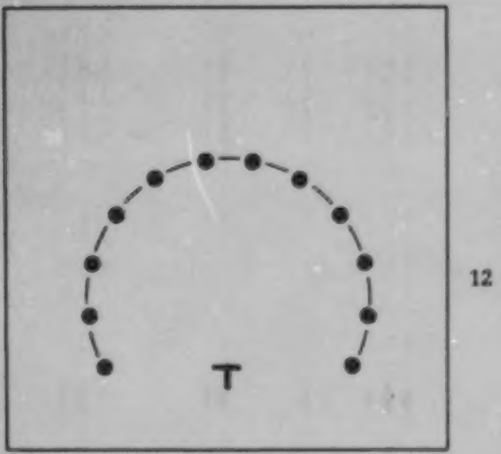
The teacher works with a different group of one-third of the class in the central ring. All of the rest of the children are in the outer ring. The next day a different third are in the center, and the following day the last third have the center. At the close of the session, ask the children in the outer rings about what the children in the circle said, thereby placing in them the responsibility to listen carefully. (See the diagram of stage 4 and alternates, pages 20 and 21.)

At this time begin bringing in children to serve in the role of leader-trainee. (See pages 26 through 28.)

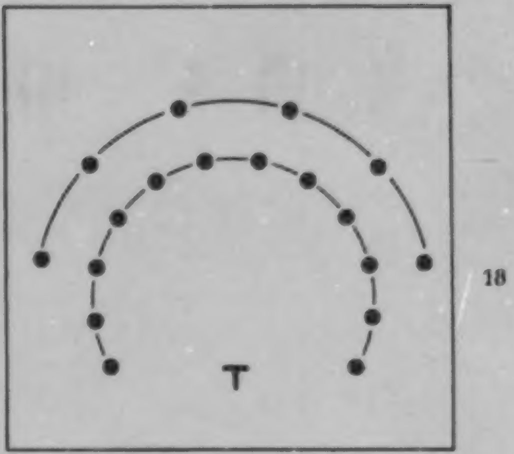
NOTE: This sequence is followed exactly the same in Levels 2, 3 and 4 as it is described above for Level 1, with the exception that each stage lasts for *three* rather than *six* weeks, however . . .

Remember that the above outline is only a recommendation. Groups of children and teachers differ widely. Use the outline to guide your progress. Don't force the class into a stage for which it is not ready, or hold it back when it appears to be ready for advancement.

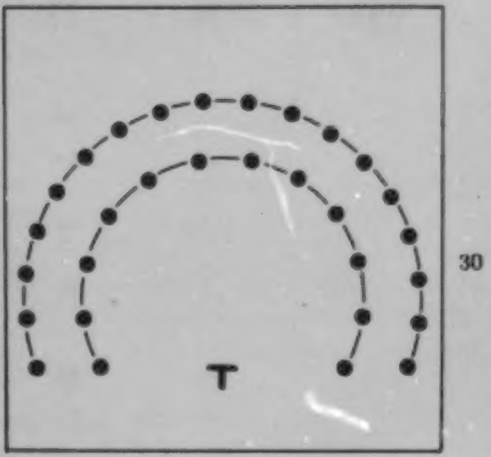
Four Stage Sequence of Group Size and Physical Arrangements at Level 1 (First Grade)



Stage 1
First Six Weeks

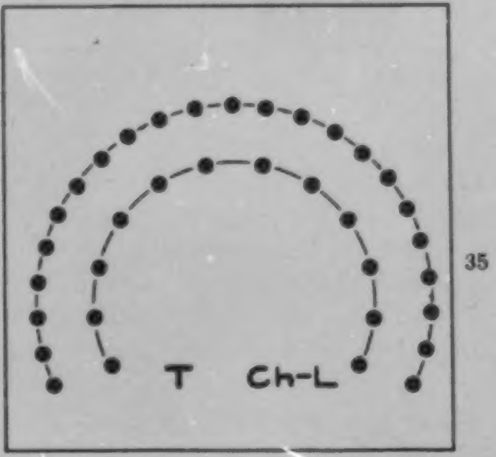


Stage 2
Second Six Weeks



Stage 3
Third Six Weeks

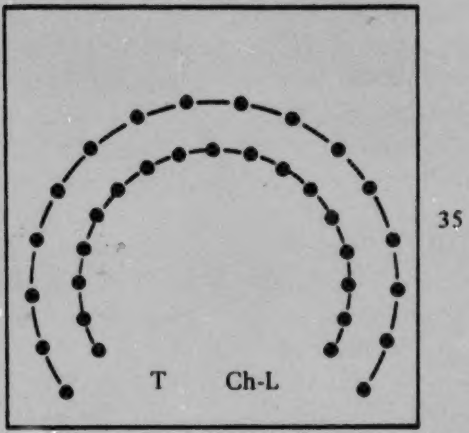
T - Teacher



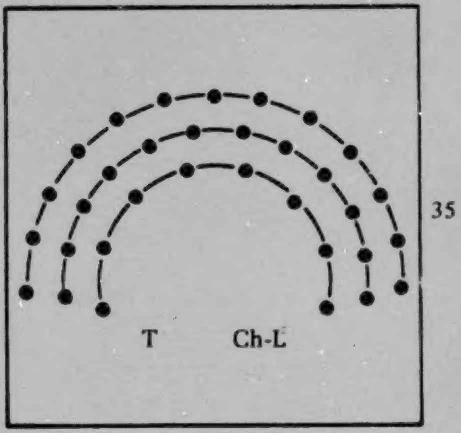
Stage 4
Remainder of School Year

Ch-L - Child-Leader

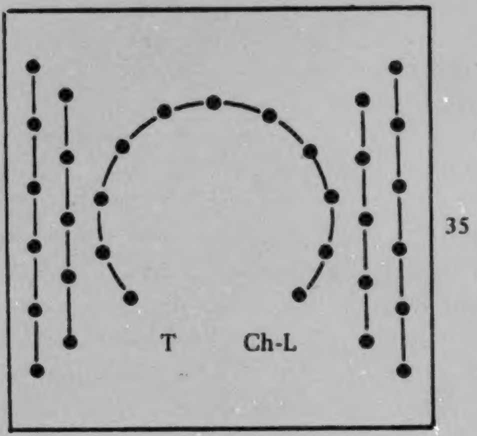
Alternate Seating Arrangements for the Circle Session at Levels 1, 2, 3 and 4.



A (As depicted in Stage 4, page 20)



B



C

A is ideal, but B & C have proven adequate if seating arrangements impose some limitation. It is preferable that the children in the central areas be seated on the floor, with the children in the outer areas seated in chairs for maximum mutual visibility.

T - Teacher Ch-L Child-Leader

LEADING THE CIRCLE SESSION

You aren't teaching a lesson. You're relating to people. Set a positive atmosphere by warmly drawing everyone into the circle. Establish eye contact with each child. Always use each child's name as you speak to him. To get things started, describe the task: "I'm going to ask a question only you know the answer to. Everyone will have the right to answer. You don't have to say anything if you don't want to . . ." Then state the task. Extend a general invitation: "Who would like to go first?" If there are no volunteers, give a personal example of your own: "What gives me a good feeling is my guitar. It makes me feel good when I play it." If it is not necessary for you to take your turn first, do so later. (It is important to the children to learn about you, too.) Rather than calling on the children to speak, just wait and let them begin when they are ready. When silences occur, wait patiently. The children need time to think about what they are going to say. Others need time to gather courage. After a bit, you might help them to do this by saying, "Let's all close our eyes and think about . . ." If more than one child begins to talk at a time, ask all but one child to wait and listen. Assure them that everyone will have a turn.

When the children begin to respond, accept their contributions, helping them focus on the *feeling;* involved in their statements rather than the content. Point out the feelings: "Riding your bike gives you a good feeling, David. We like knowing what makes *you* feel good. We are interested in the feelings *you* have." Focus on feelings also non-verbally with eyes, touch and gesture. Model accepting, rather than judgmental behavior, showing the children that in the circle, each person is respected as his unique self. At first children sometimes copy each other or say what they think you want to hear, because they fear non-acceptance, ridicule or rejection. Remember the reasons for this behavior. In a general way, assure the group that it is OK for them to tell their real feelings. In time, these children will begin to feel safe. Even if a silly response comes, accept the feelings behind what is said: "It's all right and good for us to say what we feel, even if we think it's silly." If he describes a negative action, such as hurting someone and says it made him feel good, do not reject him. See if he can tell how he thinks the person felt. Try to keep the focus on the feelings of the people involved. Deal with the issue seriously and with him respectfully. Showing acceptance for him and what he feels does not mean that you are showing that you condone the action.

Listening in the circle is essential. Indeed, it is one of the basic purposes of the Human Development Program. Make sure the children understand that listening is expected of everyone. Tell them, "When you talk, what do you want us to do? What should you remember to do when someone else is talking?" The most effective way to assure good listening is to model it yourself. Make it obvious that you are listening attentively to each child as he speaks. Remember what he says. Be prepared to repeat it later. Draw the attention of children who do not appear to be listening to the child who is speaking by tactful word or gesture. Ask the children frequently throughout the session to repeat what other children have said, bringing in non-participants whenever possible.

Listen reflectively to each child, repeating back to him what you hear him saying, inviting other children to do so also. Show him that you want to understand. If a child says something that you do not understand very well because you did not hear him correctly, immediately ask the other children for their opinion about what he said. Then check out their answers with the child. Give credit to children who heard it correctly. In this way, you are making it clear that you do not know everything, and that their comments are worthwhile and important.

If some children talk for too long a period of time, it is probably because they feel that now they have the chance and may not get another soon. Remember the reason for the behavior. Help them clarify their thoughts about what they want to talk about—one at a time. Help them see that *one* thought, stated so others can understand it, is significant and important. Help direct the child's attention away from the content to the feeling. Without singling him out, remind the group in general that everyone will have many chances, since the group meets daily. Tell them that you accept the responsibility to assure that this happens. If the child can be convinced that it is important that they all get an opportunity to speak, in time they will help control the group so that each does get a turn. If you do not have time in one day for all to have a chance to speak, clearly state that those who didn't speak today will have a chance tomorrow, and then, of course, be sure to keep your promise.

As the activity progresses, make sure that each child who wishes to contribute has his chance, undisturbed. Ask *open-ended* questions: "Would you like to tell us more about it, Shirley?" Or to help a child talk about his feelings and to avoid setting limits on his response, you might ask, "Could you tell us about the feeling you get when you play with the puzzle?" Ask specific questions, such as, "how," "where," "when," etc., only after open-ended questions have been asked. Generally avoid "why" since children often have a difficult time dealing with it and it takes the child away from concentrating on his feelings. After each child has contributed in the circle, show your appreciation to him in you own way, using his name.

If, after one or two responses, none of the other children have volunteered to participate, *stop, look*, and *think* about what the possible reasons might be. Are they confused or afraid about something—about your intentions, about criticism? Fear of hurt, failure, and rejection may be the reasons. Try to assure acceptance in the way you ask—tone of voice, smile, etc. Reassure them that it is not possible to give the wrong answer. Try again with: "Let's close our eyes and think . . ." Recognize aloud different aspects of this: "Some of us find it difficult to express good feelings in the group, but after we get used to the circle we'll find it easier." If the child falters, and you can't help him make a success out of it, shift attention from the failure to some positive aspect of his feelings; e.g., that he tried to say something. Then go on to the next person. After two or more children have responded, point out similarities and differences: "Do you see that Maria and Henry have the same kind of feeling, and Lowell's is different?" Make it clear by tone, look, etc., that both similarities and differences are natural, neutral and acceptable.

Point out important interactions between children, such as when the same and different feelings are noticed: "You smiled when he said that you had the same feeling, didn't you?" Also point out the observable ways people handle good feelings: "When you have a good feeling, you sit up straight and smile and I can see your feeling all the way over here!" Encourage the children to interact with each other directly. Ask them if they have questions for each other. If so, urge them to ask the questions to the other child, not to you. If they direct it to you, ask them to redirect it to the individual who can answer it. First efforts to speak will often be irrelevant, silly, etc. In the beginning, it is more important to get the child to speak to other children independent of the teacher than it is to be "right on" the topic. Whatever the child says, respect it and go with it, then gently guide the conversation back to the subject, after he realizes his statements have been accepted. As the children develop, they will pick up the questions and cues to interact with others. You will be able to sense this and move back to let them take over. Let them even guide your responses by asking you questions. As this activity guide book indicates, allow them to take over leadership of the group, one at a time.

No child should be forced or coerced to talk in the circle if he does not wish to. However, sometimes children do wish very much to participate, but are fearful. They need and can profit from your assistance. To help an unsure child, test him out on a parallel task before the group, or allow him to have a trial run in the circle, so he won't feel "if I miss, I'm out." Ask the reticent child if he will whisper to you or a peer he chooses what he wishes to say. Ask him if you or another student can guess what he would wish to say. Don't start without his permission. Once he says you can, and you begin to guess while he either accepts or rejects the guess, he is involved. Elicit the help of a more secure child to encourage the one who is isolated from the group. Ask the more secure one to clarify the isolate's thoughts and feelings; then give credit to both. Encourage successful children to reinforce the successes of others. Say, "Pedro (timid one) spoke up. He told us about himself." Then, "Who can ask Pedro a question so that he can tell more?" If the child is reticent, shy, aggressive, or hurtful, have him help you choose the next person. Thank him, saying his name. The child who does not participate verbally at first, will when he is ready. In the meantime, he is listening and learning.

The circle is an accepting environment, but destructive behavior such as ridicule, or overt disruption should not be accepted or allowed to continue. Children should view their participation in the circle as a privilege to be appreciated and utilized. Deal with the needs of disrupters but keep the focus on the individual who is having his turn and doing the task. If you get maneuvered into dealing with negative attention-getting, the group may decide that's how to get attention. Try to deal with the interrupter's feelings non-verbally. Touch him, have him exchange chairs to sit by you, sit young children on your lap while dealing verbally with the child whose turn it is. It may help if you speak directly to him about his actions: "Say, you sure giggled at that (or capped on that). Can you tell us what you were feeling when you made your comment?" Try to make him aware of his motives, avoiding any implication of discipline or punishment. You may find it helpful to allow the disrupter to see how you and his peers feel about his actions. If the above techniques have no immediate effect, remind him that his presence is desired but that his disruptive behavior will not be accepted.

Culminate each circle with a thorough review of what was said, asking the children, as they name each person, to try to remember the feeling that each child shared. Reward good listening, and recall with such praising commentary as, "You listened very well, Sally. You can remember what you hear, too." This is a good way to bring in children who did not speak to the topic.

Cognitively summarize each session at its conclusion: "Who thinks they can say why we talk about these things? Does it give you a good feeling to know more about other people? What was this all about? What did we learn (about each other)? How do you feel about it?" This sets the stage for more willing participation in future sessions by letting the children understand that they are doing something that is personally significant for them.

Remember that everyone who leads circle sessions has his own personal style. There is no one perfect way to do it. You will develop you own style as you work with the program. Think of yourself as a novice for the first year. Human Development circle sessions are challenging. They require energy and practice, but like almost everything that takes hard work, they bring great rewards.

THE TWO MOST IMPORTANT THINGS TO REMEMBER:

No matter what happens in a circle session, without the following two elements it is really not a Human Development Session:

1. Everyone gets a turn.
2. Everyone who takes a turn gets listened to.

What does it mean to get a turn? Imagine a pie divided into as many pieces as there are people in the circle. Telling the children that everyone will get a turn, whether they want to take it or not, is like telling them that each one will get a piece of pie. Some children may not want their piece right away, but they know it's there to take when they want it. As the teacher, you are there to protect this right. Thus, getting a turn not only means a chance to talk, but also an assurance to the child that he has "space" that no one else will violate.

When the child takes his turn he will be listened to. There will be no attempt by anyone to manipulate what he is offering. That is, he will not be probed, interrupted, interpreted, analysed, put-down, joked-at, advised, preached to, and so on. To "listen to" in the Human Development Program is to respectfully focus attention on the speaker and to let him know that you heard what he said. The lowest risk method of giving this feeling seems to be to feed-back, reflect, parrot or mirror the speaker's own words. By repeating back certain words that the speaker used that appear to have special meaning to him, or to use non-interpretive paraphrasing (repeating back synonymous words) are alternate methods for reflecting. These latter methods involve a higher risk, however, than feeding back verbatim to the speaker.

The only way that the circle can be evaluated is by these two criteria. Thus if only two children chose to speak, but were listened to, even if they didn't say very "deep" or "meaningful" things, the circle can be considered a success.

PHASES FOR TRANSFERRING LEADERSHIP FROM TEACHER TO CHILD

The age of readiness to acquire leadership skills for most children lies somewhere between their sixth and eighth birthdays. As in all aspects of readiness, if the child is presented with this challenge too early, time and energy are wasted, and the child will experience unnecessary frustration. On the other hand, if the child is not presented with the challenge at a time reasonably close to his stage of readiness, and time is allowed to pass, then his facility to easily acquire these skills gradually diminishes.

This Activity Guide provides for the children to begin to assume the responsibility of leadership, with the teacher's help, in the eleventh week.

Leadership training is best acquired in several stages. In the first stage of training the child observes you, and thus acquires the skills of leadership by observation and later by simple imitation. Secondly, the child acquires leadership capability by taking the risk of serving in the role of leader when you ask for a volunteer.

In the next stage of leadership training, the child sits along side of you and performs all of those activities that he has observed you being responsible for. You are now the leader-trainer. Lend support, encourage, and minimally guide the child as necessary. However, if a great deal of leadership training is required at any given session, then the child is experiencing failure rather than success. His leadership training should be tactfully stopped at this point and postponed temporarily to another day when he has either more experience in observing, more courage, or more readiness to try again. The good leader-trainer gives only enough guidance to keep the ball rolling in the early stage of leader-training.

As each child progresses in his acquisition of leadership skills, the good leader-trainer phases herself out of the leader-trainer role as rapidly as possible, until in the final stages, the child leader is effectively serving the needs of the group in a totally responsible way. At this point, one might say that the presence of the teacher is almost completely as a participant. She serves as a reinforcing agent for all of the constructive elements of a circle session, which is to move the children forward in the direction of becoming more aware, more self-confident, and more socially constructive.

Be sure to emphasize to the children that every child has leadership potential, and that everybody can lead. All that is required is a little bit of courage and a lot of practice. Be as personal as possible when you make these remarks to the group. Try to convey to the children the feeling that you strongly believe in them. However, do not belabor this point, because if anything is said too much, it begins to evoke doubts in the listener.

We shall assume that a child is going to be leading the present session. In this case, it would be best to allot approximately thirty minutes, and this should be broken up flexibly in your mind into three periods.

Period 1 . . . 5 minutes. In this introductory period you are the exclusive leader. Tell the class who the child leader is going to be, and that he will be the one who will take the responsibility for finding out which subject the class wants to discuss that day. (See the directions for the eleventh and twelfth weeks.)

Remind the children about good listening, and say that no child can serve them well as a leader unless he has the cooperation of the rest of the class in terms of respecting these standards. At this point, remind the children that the privilege of running their own circle session comes from the degree of responsibility that they can show in being well controlled and considerate of each other.

Then exchange places with the child who is going to be the leader for the day, and sit next to that child. A rearrangement of the seating should occur so that the child leader assumes the position where you sat, and you take the position next to the child leader.

Period 2 . . . about 20 minutes. To assist the child leader, read the names of the five activities of the present unit to the group, and ask the child leader to observe the raising of their hands as they vote for a particular activity to determine roughly how many want to participate in each activity. It is usually necessary, at this early stage, for you to go over the list of five activities two or three times and allow repetitive and multiple voting until the child leader declares which activity the most people want. At this point, the leadership is turned over, rather fully, to the child. Remind him that the main purpose today is to be sure that he is fair and gives every child a turn; that preferably no child should have two turns before every child who wants one has his turn. Be sure that you have your turn, too.

Again, in this early phase, expect the sessions to be rather brief, lasting only ten minutes, because the child leader is, due to inexperience, lacking in the necessary skills to encourage the children to express themselves fully.

As soon as it is apparent that the child leader has called upon every child who wishes to have a turn that day, terminate his leadership by thanking him and changing places with him.

Period 3 . . . 5 minutes. Now you are again the leader. Your first task is to seek from the children an expression of appreciation for the fact that the child leader tried, and to then ask if there are any positive remarks to be made about the way he led the group.

Then shift your focus on the content of the day's activity and away from the leadership training aspect. In this phase, review briefly the feelings expressed, and guide a discussion which summarizes the significance of the specific remarks made by the individual children during the central portion of the activity. Ask the children questions which will elicit expressions about the benefits of the session. Finally, evaluate together the manner in which the session proceeded.

Further points to consider . . .

While some children have more leadership potential than others, every child can be a leader and can do a competent job, even though he may never become an expert.

While getting attention, recognition, and experience for himself, the leader maintains as his principal motive the opening up of each and every child so that he may have the opportunity to express himself as fully and as honestly as is possible. The leader is not an indoctrinator, but rather he is a facilitator of growth inducing expressions. He is sensitive to the *feelings* of the child who is expressing himself and does not get sidetracked by the less important matter of what the child is saying, which is the *content* of his remarks.

The constructive leader reflects to a given child what his feeling state is, in regard to what he is saying at the time. He seeks to promote spontaneous interaction among the children first, however, and tries to get the other children to respond to a child who is expressing himself. If necessary, he finally falls back on his own ability to reflect that child's feelings.

The leader is patient in his listening, and never hurries a child along. He is willing to listen and does so in a neutral and tolerant fashion. The only things a good leader does not tolerate are destructive comments and acting out. The good leader evokes to a maximum extent the expression of leadership abilities on the parts of as many other members of the group as is feasible, while still maintaining the focus on the basic subject of the day.

He is sensitive to the needs and readiness of the group to shift from one focal subject to another when such shifting is indicated.

The good leader is respectful at all times of all of the children and is appreciative of the opportunity to have the responsibility of being the leader. Further, he is appreciative of the constructive criticisms that are given to him toward the end of the session.

One of the hallmarks of good leadership is the dedication of the leader to provide those who are being led with a strong voice in the decision-making process. For this reason, the good leader serves the best interest of the group by helping to implement the wishes, desires, and needs of the majority, while recognizing and finding some way to serve the wishes, desires, and needs of the minority, even to the point where there may be a minority of only one. When children in the early and formative years share in the decision-making process; for example, when they choose the topic for the day, they are expresisng themselves as true participants in the democratic process; they are not learning about democracy, but they are learning democracy by living in a democratic way.

The effective leader sees to it that the focal subject of the day's activities is adhered to and does not permit digressions that cannot easily soon return to the central concept.

The leader is fair and kind, but firm about encouraging good listening. He only asks enough questions of any given child to encourage that child to give maximum expression to his thoughts and feelings. A good leader does not put words into a child's mouth, nor does he/she make any critical comment in regard to whether or not he would react the same way. He does not make any statement about whether he approves or disapproves of what the child has said or reported that he had done.

The good leader, whether it is teacher or child, is willing to listen to a critique of his leadership and is flexible enough to adjust his leadership techniques to whatever constructive criticisms are made.

At the end of a session, the leader sees to it that a number of children are given the opportunity to make a critical review of the meaning and value of the activity to them, in a general way, from the many specific things that have been discussed.

The more often a child serves in a leadership capacity, the greater becomes his awareness, his self-confidence, and his comprehension of social interaction. The child who is leading is practicing at being a responsible and considerate person. The more that he practices in a framework that never permits the abuse of power, which leads to destructive social activities, the more responsible a person he will become.

Leadership training seen in the light of the above is really nothing more than the building of good character.

The Activity Guides

The Activity Guides are the working body of the Human Development Program. They are written in the same style and format used in many school district curriculum guides for the teacher, and describe the 180 daily activities provided at each Level of the program. They discuss, as succinctly as possible, the objectives, procedures, needed materials and problem areas of each day's session. They are more than detailed "lesson plans," because they have been designed to provide the teacher with maximum guidance. A good deal of supportive theory has been included, so that it may be reviewed just prior to application. Thus, the teacher is reminded of certain key points of child development just at the time when this information is likely to be most needed for support and perspective. Discussions providing perspective on the general trends of a particular unit, or aspect of emotional development, occur at strategic points throughout the Guides, and the scope of each week's work can always be seen at a glance in weekly overviews.

Perhaps it is simplest and best to show the reader what we're talking about. Reproduced on the following pages are examples of the activities beginning with the very first session for pre-schoolers and kindergarteners in the Human Development Program.

UNIT 1

Week 1—Feeling Good

Monday—I Can Show You Something I Feel Good About

Discuss briefly with the children how everyone has good feelings and bad feelings too. Today we are going to tell each other about the good feelings we have about something in the classroom.

Do not expect much relevant verbalization or comprehension in the children today. This will develop gradually as the daily sessions take place. Today we are mainly learning how a circle session works.

Take your turn first. Asking the children to watch what you do, leave the circle to get and bring back some item which is personally meaningful to you, such as your purse. Briefly, tell them about how your purse helps you in one way and then ask them if they can suggest other ways. *Then tell how you feel about your purse.*

After you have completed your turn ask the children, "Now, can you think of some thing here in the classroom that gives you a good feeling?" "Would you like to go get it and bring it to the circle and tell us about the feeling it gives you?" Be sure that a child has something in mind before he leaves the circle.

Give only as much encouragement as is necessary. Choose one child who you are sure knows what is expected, but first tell the group that everyone will get a turn if they want one. Explain to them that only one person will talk at a time in the session and good listening is expected. That's the way a circle session works.

As each child presents the thing that gives him a good feeling, ask him such open-ended questions as, "Tell us about the (book)." Be sure to ask him, "Tell us about the feeling you get when you (look at it)."

After the child has told about his thing, invite the children to make comments or ask questions. Before the child returns his item to the place where he found it and returns to his seat in the circle, thank him for participating, using his name. Do not be surprised if the children copy one another. This is very common at first. Later they will be original when they relax and become more confident.

Ask the children to tell how they notice that some children feel good about one thing and others about something else. Discuss this in a very matter-of-fact manner. In this way, you are demonstrating and fostering open acceptance of whatever a child chooses and of his feelings, which means you and the group accept him. By doing this daily, the children begin to accept and respect individual differences as being normal and natural.

Once or twice during the session and at its close, ask the group to review what feelings each child reported and what it was they brought to show to the group.

By way of a simple summary, before leaving the circle, ask the children, "Can things make us feel good?"

Show your appreciation to the children for positive aspects of their behavior in the session, especially for listening to each other.

Level III (Third Grade):

UNIT 4—THREE WEEKS ON AWARENESS

Week 10—Exposure to Awareness Activities

Monday:	Feeling Good and Bad About The Same Thing
Tuesday:	I Know The Good Results of My Behavior
Wednesday:	My Wild Imagination
Thursday:	I Know The Bad Results of My Behavior
Friday:	Funny Feelings in My Body When I Was Scared

Weeks 11 AND 12—Experience with Awareness Through Children's Choice and Child Leadership

Each day the children are reminded of the 5 activities and allowed to vote on which one they want. Do whichever activity more than 50% want. If some topic is avoided regularly, urge the group to face it, even if only some will agree to participate.

The teacher leads the activities of the tenth week, turning over the leadership role to the children in the eleventh and twelfth weeks. Involve yourself now only as the leader-trainer (who says as little as possible) and as one of the participants (who takes her turn to speak on the topic like the other participants).

After the child leader has called on each person who wishes to participate and has helped the group to review the feelings that each person told about, encourage him to lead a summary discussion about the basic ideas and benefits of the session. Lead this discussion yourself if necessary.

Before leaving the circle solicit appreciation from the other children for the efforts of the child leader. Ask for their responses as to what he did well and how he could do even better next time.

Pages 26 through 28 describe the child-leadership concept in detail.

Level III (Third Grade):

UNIT 4

Week 10—Exposure to Awareness Activities

Monday—Feeling Good And Bad About The Same Thing

The purpose of today's activity is to give the children an opportunity to learn that mixed feelings are both common and natural. The major point is that we usually do not feel just one way about something. For example, for every child there are some things about school that he likes and other things that he dislikes.

Mixed feelings constitute an important problem, meriting special interest and attention. One of the main differences between an immature person and a mature person is that an immature person tends to polarize his attitudes, developing an extreme of either like or dislike. In contrast, a more mature person is able to tolerate a more mixed state, feeling both ways at the same time.

Most things in life are not all one way or all another way. It is true that there are two sides to every story. A child who can maintain his natural mixed feelings at the conscious level of awareness is in a superior position to effectively communicate. He can do so easier than a child who can only express at the conscious level either his negative or his positive feelings about something, but never both feelings at the same time. This latter child, the more immature one, being blind to the other side of his mixed feelings, tends to conclude that things are either all good or all bad, and his behavior in relation to these things can be only rigid rather than flexible.

Give the children a recent personal example. Then allow them each a turn to tell some experience which produced a good feeling and a bad feeling in them. As often as is possible, have them label the good feeling and bad feeling.

The children should be encouraged to describe, *rather fully*, what it is they like about the thing and what it is they dislike about the thing. It is imperative that you focus your attention upon the issue of the *simultaneousness* of pleasant and unpleasant feelings rather than getting sidetracked on the content of what the children are talking about.

Be sure to model good listening, reflecting back to the children what you hear them saying. Ask other children to do likewise. Show good listeners your appreciation. At the end of the session, summarize and evaluate what was learned and how the group conducted itself.

Level III (Third Grade):

Week 10—Exposure to Awareness Activities

Tuesday—I Know The Good Results of My Behavior

The purpose of today's activity is to bring sharply into the awareness of each child the fact that he can behave constructively. Such behavior means doing anything which is productive or contributive to the welfare of another person.

Every child feels, at least to some small extent, that he is both inadequate and bad. This activity then is intended to counteract these negative self-concepts. To have the child be reminded through his own expression of the reality that he has done something that is either productive or kind very realistically helps him to build a positive self-view.

Give each child an opportunity to tell about a time when he did something kind for another person. Ask him to tell how the person felt and how he knew they felt that way. Ask him about his own feelings.

Encourage the children to review what each child said. Summarize to the effect that by having the opportunity to listen to the productive and kind behaviors of other children we can learn more ways to be constructive.

Level III (Third Grade):

Week 10—Exposure to Awareness Activities

Wednesday—My Wild Imagination

The purpose of today's activity is to counteract the notion children ordinarily have, that thoughts they consider strange mark them as deviant and socially undesirable people.

There seems to be a conspiracy of silence in which most of us keep our wilder thoughts to ourselves. By doing this, we tend to reinforce each other's theory that nobody has wild ideas except me.

It is never healthy for a child to believe that he is deviant or unacceptable because of thoughts. While it is true that people who behave in deviant and socially irresponsible ways have wild thoughts, it does not follow at all that everyone who has wild thoughts implements them by parallel behavior.

The children will gain a feeling of being less deviant by having the opportunity to listen to the strange thoughts of other children. It will help them clarify the difference between thinking something that is wild and doing something that is wild. A further benefit will be a reduction in the tensions that are sometimes associated with wild thoughts by the simple avenue of verbal catharsis.

Today we are going to have a chance to show each other just how many different thoughts we can come up with. Present a few thoughts, some that get quite fanciful, but just enough to get the children started.

Give every child a turn as he volunteers. Be sure to reinforce each child for his efforts and whatever thoughts he is able to come up with. After each child contributes, tell the children that they are beginning to get the idea more and more, and then encourage them to come up with more ideas, more different ideas, and even more fantastic ideas.

At one point the game will suddenly catch on, and many of the children will want to talk at the same time. But today it is important to give *every* child a turn. Tomorrow they will be able to have more turns. Reinforce patient, quiet listening.

Remember that many children's minds are way ahead of their ability to verbally report their thoughts. You may wish to let the children know that you are aware of this—especially children who do not possess a lot of verbal facility. Our focus today is on what our minds can do—and all of us have minds that can do it.

Summarize to the effect that all of us have a lot of ability to imagine many different things. Ask them to tell how it feels to know they have this ability.

Level III (Third Grade):

Week 10—Exposure to Awareness Activities

Thursday—I Know the Bad Results of My Behavior

An almost universal blind spot in all children is that they often do not know the bad results of their behavior. Children have only limited experience and rarely can see the larger picture. When they are involved in some destructive behavior, they almost always see it in a narrow vein and as being something of only limited consequence.

Any child will be a more effective and constructive person if he has the opportunity to talk about and listen to other children discuss the bad results of their behavior. Talking about and listening to these issues will broaden the child's perspective about who is harmed by his behavior.

Ask each child as he participates to tell about how the person who was affected seemed to feel. Ask him how he felt then—and now.

Be sure to show your appreciation to each child who speaks and to the children who demonstrate good listening. Also be sure to take your turn, telling about a time recently or when you were a child when you hurt someone's feelings by some act.

In the summary, special emphasis should be placed on how, sooner or later, the behavior produces unhappy feelings in one or more persons. Discuss whether or not people who make other people feel bad like themselves and respect themselves.

Week 10—Exposure to Awareness Activities

Friday—Funny Feelings in My Body When I Was Scared

The purpose of this activity is to help each child become aware of the fact that instead of being detached from his body, he literally is his body. This knowledge is reinforced by telling about and listening to the wide range of feelings that are experienced in different parts of the body.

Some of the more usual feelings that children experience are sensations of warmth and cold, hunger, excitement, pain, tingling sensations, stiffness, and strange noises. These sensations are usually difficult to express in words.

Children are often frightened by experiencing strange bodily sensations and needlessly feel ashamed or embarrassed. By telling about and listening to the experiences of others, these negative impressions are reduced.

Give a turn to those children who wish to speak. Be sure to take your turn. By asking open-ended and specific questions help each child to express how his body felt when he was scared.

Children who do not speak are receiving practically the same benefits from the session as those who are more able and free to verbalize.

As usual, review, summarize and evaluate the activity.

The Curriculum as a Whole

The reader has now acquainted himself with some of the major concerns and procedures of the Human Development Program. Before we proceed to the three themes which form the theoretical foundations of the HDP, the reader may wish to gain a more aerial view of the program as a sequential curricular entity. For this reason, we will include at this point a Level-by-Level prospectus, and will then conclude Part One of this manual with a tabular overview of the program's prime strategies and objectives.

Pre-School and Kindergarten Activity Guide:

- Unit 1: Six Weeks on Awareness: Feelings, Thoughts and Behavior
  - Week 1: Feeling Good
  - Week 2: Pleasant Thoughts
  - Week 3: Positive Behavior
  - Week 4: Feeling Good
  - Week 5: Pleasant Thoughts
  - Week 6: Positive Behavior

- Unit 2: Six Weeks on Mastery
  - Week 7: Mastery in Personal Hygiene
  - Week 8: Mastery in Motor Coordination
  - Week 9: Mastery in Numerical Comparisons
  - Week 10: Mastery in Performance Skills
  - Week 11: Mastery in Counting
  - Week 12: Mastery in Perceiving Colors

- Unit 3: Six Weeks on Social Interaction
  - Week 13: How Other People's Behavior Affects Me
  - Week 14: How My Behavior Affects Others
  - Week 15: Learning About Cooperation
  - Week 16: Acquiring Social Skills
  - Week 17: Learning to Offer Kind Behavior
  - Week 18: Learning to Ask for Kind Behavior

- Unit 4: Six Weeks on Awareness
  - Week 19: Feeling Good
  - Week 20: Pleasant Thoughts
  - Week 21: Positive Behavior
  - Week 22: Feeling Good and Feeling Bad
  - Week 23: Pleasant and Unpleasant Thoughts
  - Week 24: Positive and Negative Behavior

- Unit 5: Six Weeks on The Development of Mastery
  - Week 25: Mastery and Language
  - Week 26: Mastery and Personal Hygiene
  - Week 27: Mastery in Motor Coordination
  - Week 28: Mastery in Numerical Comparisons
  - Week 29: Mastery in Performance Skills
  - Week 30: Mastery in Counting and Numerical Recognition

- Unit 6: Six Weeks on Social Interaction
  - Week 31: Understanding How Other People's Behavior Affects Me
  - Week 32: Understanding How My Behavior Affects Others
  - Week 33: Learning About Sharing
  - Week 34: Learning About Respecting the Rights of Others
  - Week 35: Learning to Offer Kind Behavior
  - Week 36: Learning to Ask for Kind Behavior

Level I (First Grade):

- Unit 1: Six Weeks on Awareness: Feelings, Thoughts and Behavior Simple and Mixed
  - Week 1: Good Feelings and Bad Feelings
  - Week 2: Pleasant Thoughts and Unpleasant Thoughts
  - Week 3: Positive Behavior and Negative Behavior
  - Week 4: Having Mixed Feelings About Something
  - Week 5: Having Mixed Thoughts About Something
  - Week 6: Positive and Negative Aspects of Given Behaviors

- Unit 2: Six Weeks on Mastery: Self-Confidence, Self-Sufficiency and Effectiveness
  - Week 7: Mastery in Language
  - Week 8: Mastery in Math Skills
  - Week 9: "My Powers To Be and Do"
  - Week 10: "I Can Do Things For Myself"
  - Week 11: "How I Got What I Needed"
  - Week 12: "How I Got Into Trouble"

- Unit 3: Six Weeks on Social Interaction: Understanding How People Affect Each Other
  - Week 13: Getting and Giving Approval
  - Week 14: Getting and Giving Disapproval
  - Week 15: Giving and Earning Approval for Kind Behavior
  - Week 16: Getting Attention
  - Wetting Attention
  - Week 17: "I Can Make You Feel Bad or Good"
  - Week 18: Being Included or Excluded

- Unit 4: Six Weeks on Awareness: Reality and Fantasy
  - Week 19: Telling About Wishes
  - Week 20: Real and Not-So-Real
  - Week 21: Stories, Real and Imaginary
  - Week 22: Reality and Fantasy (Comparisons)
  - Week 23: Fears, Realistic and Exaggerated
  - Week 24: Imagination

- Unit 5: Two Weeks on Awareness: Including Children's Choice and Child Leader Experience
  - Week 25: Awareness Projection
  - Week 26: Awareness: Children's Choice and Child Leader Experience

- Unit 6: Two Weeks on Mastery: Including Children's Choice and Child Leader Experience
  - Week 27: Mastery: Effective Coping Behavior
  - Week 28: Mastery: Children's Choice and Child Leader Experience

- Unit 7: Two Weeks on Social Interaction: Including Children's Choice and Child Leader Experience
  - Week 29: Social Interaction: Approval and Disapproval
  - Week 30: Social Interaction: Children's Choice and Child Leader Experience

- Unit 8: Two Weeks on Awareness: Including Children's Choice and Child Leader Experience
  - Week 31: Awareness: Reality and Fantasy
  - Week 32: Awareness: Children's Choice and Child Leader Experience

- Unit 9: Two Weeks on Mastery: Including Children's Choice and Child Leader Experience
  - Week 33: Mastery: Responsibility and Honesty
  - Week 34: Mastery: Children's Choice and Child Leader Experience

- Unit 10: Two Weeks on Social Interaction: Including Children's Choice and Child Leader Experience
  - Week 35: Social Interaction: Inclusion and Control
  - Week 36: Children's Choice and Child Leader Experience

Level II (Second Grade):

- Unit 1: Three Weeks on Awareness
  - Week 1: Good Feelings and Bad Feelings
  - Week 2: Pleasant and Unpleasant Thoughts
  - Week 3: Positive and Negative Behavior

- Unit 2: Three Weeks on Mastery
  - Week 4: "My Powers to Be and Do"
  - Week 5: "How I Got What I Needed"
  - Week 6: "How I Got Into Trouble"

- Unit 3: Three Weeks on Social Interaction
  - Week 7: Getting and Giving Approval
  - Week 8: Getting and Giving Disapproval
  - Week 9: Getting Attention

- Unit 4: Three Weeks on Awareness
  - Week 10: Exposure to Awareness Activities
  - Weeks 11 & 12: Experience with Awareness Through Children's Choice and Child Leadership

- Unit 5: Three Weeks on Mastery
  - Week 13: Exposure to Mastery Activities
  - Weeks 14 & 15: Experience in Mastery Through Children's Choice and Child Leadership

- Unit 6: Three Weeks on Social Interaction
  - Week 16: Exposure to Social Interaction Activities
  - Weeks 17 & 18: Experience with Social Interaction Through Children's Choice and Child Leadership

- Unit 7: Three Weeks on Awareness
  - Week 19: Exposure to Awareness Activities
  - Weeks 20 & 21: Experience with Awareness Through Children's Choice and Child Leadership

- Unit 8: Three Weeks on Mastery
  - Week 22: Exposure to Mastery Activities
  - Weeks 23 & 24: Experience in Mastery Through Children's Choice and Child Leadership

- Unit 9: Three Weeks on Social Interaction
  - Week 25: Exposure to Social Interaction Activities
  - Weeks 26 & 27: Experience with Social Interaction Activities Through Children's Choice and Child Leadership

- Unit 10: Three Weeks on Awareness
  - Week 28: Exposure to Awareness Activities
  - Weeks 29 & 30: Experience with Awareness Through Children's Choice and Child Leadership

- Unit 11: Three Weeks on Mastery
  - Week 31: Exposure to Mastery Activities
  - Weeks 32 & 33: Experience in Mastery Through Children's Choice and Child Leadership

Unit 12: Three Weeks on Social Interaction
    Week 34: Exposure to Social Interaction Activities
    Weeks 35 & 36: Experience in Social Interaction Activities Through Children's Choice and Child Leadership

Level III (Third Grade):

Unit 1: Three Weeks on Awareness
    Week 1: Good Feelings and Bad Feelings
    Week 2: Pleasant and Unpleasant Thoughts
    Week 3: Positive and Negative Behavior

Unit 2: Three Weeks on Mastery
    Week 4: "My Powers to Be and Do"
    Week 5: "How I Got What I Needed"
    Week 6: "How I Got Into Trouble"

Unit 3: Three Weeks on Social Interaction
    Week 7: Getting and Giving Approval
    Week 8: Getting and Giving Disapproval
    Week 9: Getting Attention

Unit 4: Three Weeks on Awareness
    Week 10: Exposure to Awareness Activities
    Weeks 11 & 12: Experience with Awareness Through Children's Choice and Child Leadership

Unit 5: Three Weeks on Mastery
    Week 13: Exposure to Mastery Activities
    Weeks 14 & 15: Experience in Mastery Through Children's Choice and Child Leadership

Unit 6: Three Weeks on Social Interaction
    Week 16: Exposure to Social Interaction Activities
    Weeks 17 & 18: Experience with Social Interaction Through Children's Choice and Child Leadership

Unit 7: Two Weeks on Awareness—Basic Feelings
    Week 19: Exposure to Awareness Activities
    Week 20: Experience with Awareness Through Children's Choice and Child Leadership

Unit 8: Two Weeks on Social Interaction—Being Mean and Kind
    Week 21: Exposure to Social Interaction Activities
    Week 22: Experience with Social Interaction Through Children's Choice and Child Leadership

- Unit 9: Two Weeks on Mastery—Self-Confidence and Self-Control
  - Week 23: Exposure to Mastery Activities
  - Week 24: Experience with Mastery Through Children's Choice and Child Leadership
- Unit 10: Two Weeks on Social Interaction—Inclusion and Exclusion
  - Week 25: Exposure to Social Interaction Activities
  - Week 26: Experience with Social Interaction Through Children's Choice and Child Leadership

- Unit 11: Two Weeks on Awareness—Dissonant Experiences
  - Week 27: Exposure to Awareness Activities
  - Week 28: Experience with Awareness Through Children's Choice and Child Leadership

- Unit 12: Two Weeks on Social Interaction—Control and Consideration
  - Week 29: Exposure to Social Interaction Activities
  - Week 30: Experience with Social Interaction Through Children's Choice and Child Leadership

- Unit 13: Two Weeks on Mastery—Power and Effectiveness
  - Week 31: Exposure to Mastery Activities
  - Week 32: Experience with Mastery Through Children's Choice and Child Leadership

- Unit 14: Two Weeks on Social Interaction—Rivalry
  - Week 33: Exposure to Social Interaction Activities
  - Week 34: Experience with Social Interaction Through Children's Choice and Child Leadership

- Unit 15: Two Weeks on Awareness—Wishes, Fears and Dreaming
  - Week 35: Exposure to Awareness Activities
  - Week 36: Experience with Awareness Through Children's Choice and Child Leadership

Level Four (Fourth Grade):

- Unit 1: Three Weeks on Awareness
  - Week 1: Good Feelings and Bad Feelings
  - Week 2: Pleasant and Unpleasant Thoughts
  - Week 3: Positive and Negative Behavior

- Unit 2: Three Weeks on Mastery
  - Week 4: "My Powers to Be and Do"
  - Week 5: "How I Got What I Needed"
  - Week 6: "How I Got Into Trouble"

- Unit 3: Three Weeks on Social Interaction
  - Week 7: Getting and Giving Approval
  - Week 8: Getting and Giving Disapproval
  - Week 9: Getting Attention
- Unit 4: Three Weeks on Awareness
  - Week 10: Exposure to Awareness Activities: Feelings and Fantasy
  - Weeks 11 & 12: Experience with Awareness Through Children's Choice and Child Leadership
- Unit 5: Three Weeks on Mastery
  - Week 13: Exposure to Mastery Activities: Assertion and Risk
  - Weeks 14 & 15: Experience in Mastery Through Children's Choice and Child Leadership
- Unit 6: Three Weeks on Social Interaction
  - Week 16: Exposure to Social Interaction Activities: Control and Consideration
  - Weeks 17 & 18: Experience with Social Interaction Through Children's Choice and Child Leadership
- Unit 7: Two Weeks on Mastery—Authenticity and Duplicity
  - Week 19: Exposure to Mastery Activities
  - Week 20: Experience with Mastery Through Children's Choice and Child Leadership
- Unit 8: Two Weeks on Social Interaction—Sexual Differences
  - Week 21: Exposure to Social Interaction Activities
  - Week 22: Experience with Social Interaction Through Children's Choice and Child Leadership
- Unit 9: Two Weeks on Awareness—Reality and Fantasy
  - Week 23: Exposure to Awareness Activities
  - Week 24: Experience with Awareness Through Children's Choice and Child Leadership
- Unit 10: Two Weeks on Social Interaction—Becoming More Likeable
  - Week 25: Exposure to Social Interaction Activities
  - Week 26: Experience with Social Interaction Through Children's Choice and Child Leadership
- Unit 11: Two Weeks on Mastery—Responsibility and Effort
  - Week 27: Exposure to Mastery Activities
  - Week 28: Experience with Mastery Through Children's Choice and Child Leadership
- Unit 12: Two Weeks on Social Interaction—Relationships
  - Week 29: Exposure to Social Interaction Activities
  - Week 30: Experience with Social Interaction Through Children's Choice and Child Leadership

Unit 13: Two Weeks on Awareness—Deceptiveness
  - Week 31: Exposure to Awareness Activities
  - Week 32: Experience with Social Interaction Through Children's Choice and Child Leadership

Unit 14: Two Weeks on Social Interaction—Relationships
  - Week 33: Exposure to Social Interaction Activities
  - Week 34: Experience with Social Interaction Through Children's Choice and Child Leadership

Unit 15: Two Weeks on Mastery—Problem Solving
  - Week 35: Exposure to Mastery Activities
  - Week 36: Experience with Mastery Through Children's Choice and Child Leadership

THE FIRST NINE WEEKS
of
Levels II, III and IV

Units 1, 2, and 3, comprising the first nine weeks of the school year, have been designed as an introductory phase to the program. This orientation period includes three weeks with each of the principal growth areas of the program: Awareness, Mastery and Social Interaction. The activities within each three-week unit cover aspects of the total program dealing with both positive and negative topics. They are fundamental activities which progressively build in a sequential and cumulative manner to orient and provide an initial overview of the program to the teacher and children.

HUMAN DEVELOPMENT PROGRAM
Levels, Group Arrangements, Strategies, and Objectives
Grades Pre-School through Six

Level	Grade	Age	Groupings	Strategies	Objectives
Pre-School		4	Single Circle 5-10	Encouragement to talk, listen, succeed.	Improve self-control and ability to listen and express; develop self-confidence and understanding of inter-personal interaction. Tolerance for individual differences. Understanding of universalization principle — emphasis on common human traits. Increase self-acceptance and listening skills. Begin coping with mixed feelings.
Kindergarten		5	Single Circle 8-12	As above. Deal with negative as well as positive topics.	
I	First	6	First one circle 8-14; then add self-controlled children to outer ring until whole class is in two concentric rings. Teacher and child leaders alternate.	As above. Discuss 1) ambivalence in feelings, thoughts, behaviors, 2) effective and ineffective behavior, 3) reality and fantasy. Discuss variables of inclusion, exclusion, warmth, coldness, making of decisions. Begin leadership experiences.	As above. Effective self-control, ability to comfortably experience ambivalence, improve reality testing, self-confidence, effective meeting of needs, increase responsibility, tolerance, empathy, skill in making helpful suggestions. Sharing in decision making and recognition of leadership abilities.
II	Second	7	As above.	As above. Continued presentation of methods of awareness, coping, social interaction. Character development is fostered by challenge, commitment, and direct inter-personal communication with peers. Continued decision-making and child leadership.	As above. Articulation of wide range of experiences in positive and negative feelings, thoughts, and behavior. Self-confidence and positive self-concept. Ability to distinguish between reality and fantasy. Motivation to be responsible, productive, kind. Share in decision-making. Leadership as service, not exploitation. Ability to make helpful suggestions to guide leaders to better functioning.
III	Third	8	As above.	As above. Further challenge to self-sufficiency, integration, honesty. Emphasize responsibility in social interaction, keeping commitments.	As above. Self-control as a matter of personal pride. Verbal facility, skillful and tolerant listening. Ability to tolerate ambivalent feelings in self and others. Skill in observing differences

III	Third (continued)				between verbalization and performance. Wise decision-making and responsible, constructive leadership. Courage in taking the initiative to build good social relations.
IV	Fourth	9	As above.	As above. Challenge to recognize psychological similarities and differences between the sexes. Role playing. Micro Lab. Experiences with authenticity and duplicity and problem solving. Exploring dreams and practice at problem solving.	As above. Accepting and reflective listening. Deeper self-awareness and understanding of social relationships. Fuller acceptance of responsibility for their own behavior.
V			In developmental stages.		
VI			In developmental stages.		

The Developmental Profile

The basic objective of the Human Development Program is to build in young children certain capacities which may all be placed under the heading of *emotional maturity* — self-awareness, self-confidence, and a sensitive skilled readiness for constructive interpersonal relationships. The extent to which this objective is achieved should be reflected in measures which assess these capacities in a somewhat objective manner. Because of the age of the children we are working with, measurement in terms of the usual kinds of personality tests would be extremely difficult. There is however a method which has proven quite suitable for assessing young children. This method was devised by Horace Champney, who was seeking a method for measuring parental behavior. It was, however, quickly adapted for use with nursery-age and older children in the form of the Fels Rating Scales, which have been used in scores of research studies.

The scales developed for HDP were designed specifically for our purposes, but the basic method is Champney's. In essence, Champney was looking for a method which would keep the quantitative aspect, while reducing the problems of wide variations among different raters in terms of their standards or semantics. He believed that by quite articulately describing the trait to be assessed and by making *qualitatively* and *quantitatively* accurate cue descriptions along a continuum, he would have a superior kind of rating scale. He was right, at least in the sense that the *method* was superior.

Adapting Champney's method to our purpose, we have constructed scales for the particular traits that we are interested in. There are six scales, two each for the three themes of awareness, mastery, and social interaction. While it is probable that there are other rating scales having the same titles as ours, the actual trait descriptions and descriptive cues apply to the research done in this program only.

Each child has his own Developmental Profile, and is evaluated *every six weeks*, which is usually the end of a unit. This evaluation is of course not a "test" or anything remotely resembling one. Children never see a Developmental Profile, and I cannot help feeling that it would somehow be better if young children do not know that such an evaluative device exists. The Profiles are solely for the teacher's guidance in making graphic sense of the children's progress. They do however offer an excellent base for teachers to communicate meaningfully with parents, counselors, and other teachers about the behavior and performance of individual children.

**METHODS
IN HUMAN
DEVELOPMENT**

NAME: ____________________
(Last) (First) (Middle)

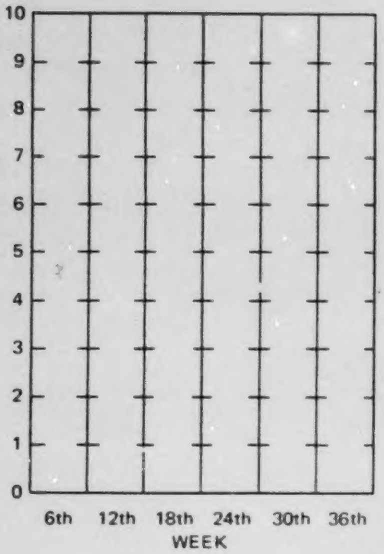
GRADE: __________ SCHOOL: __________

TEACHER: __________ YEAR: __________

Developmental Profile

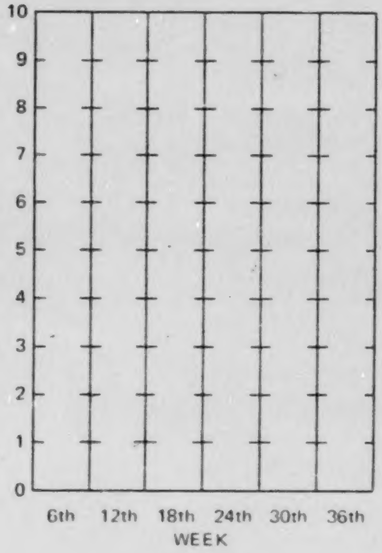
AWARENESS

(1) AWARENESS OF SELF



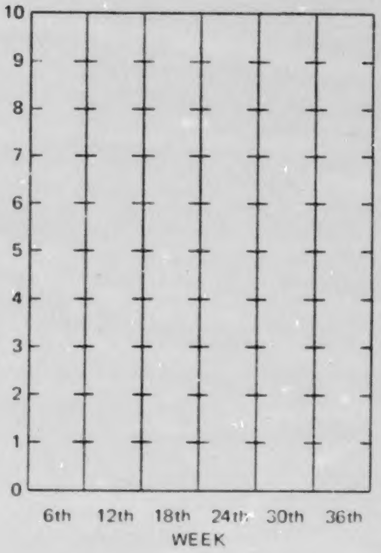
MASTERY

(1) SELF CONFIDENCE



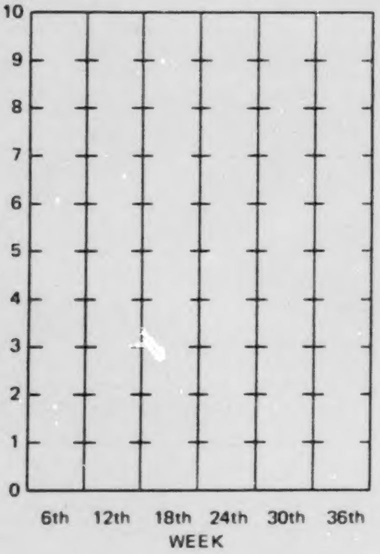
SOCIAL INTERACTION

INTERPERSONAL
(1) COMPREHENSION



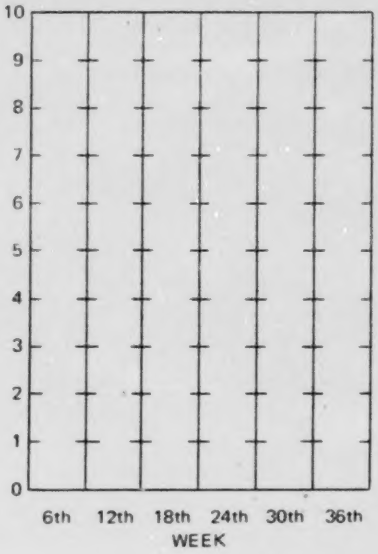
AWARENESS

(2) SENSITIVITY TO OTHERS



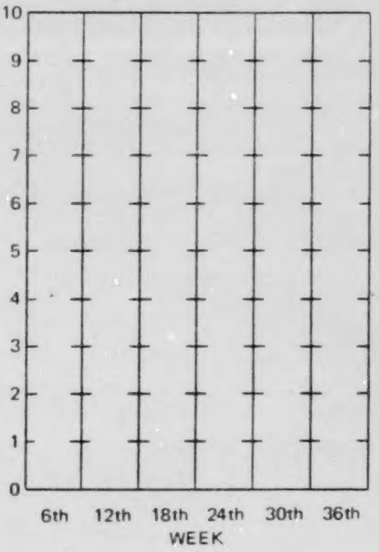
MASTERY

(2) EFFECTIVENESS



SOCIAL INTERACTION

(2) TOLERANCE



COMMENTS: ____________________

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INSTRUCTIONS: At the end of each six week period, the teacher should make use of the following scales to analyze the child's development. Using the descriptions given, he should be able to determine the number most indicative of his perceptions of the child. This number can then be entered on the appropriate scale, and as subsequent numbers are recorded, any developmental trends should become apparent.

AWARENESS

(1) AWARENESS OF SELF

The aware child knows how he feels, what he thinks, and what he is doing. Although he is conscious of himself, he is not self-conscious, insecure or embarrassed. This awareness does not produce anxiety. He accepts and can acknowledge how he really feels, thinks, and acts.

(10) Very aware; always conscious of his feelings, wishes, fears, and the meaning of his behavior (positive or negative).

(8) Most of the time aware, ready to acknowledge what he feels, thinks and does. Only occasionally uses denial.

(5) Often aware of his feelings, behavior and thoughts, and willing to recognize them as such. However, often reacts without awareness or uses denial.

(2) Usually unconscious or unaware of himself. Denies his real feelings and thoughts, and cannot recognize his own actions for what they are.

(0) Unconscious; full of denial, completely unable to recognize his true feelings, thoughts, or behavior.

(2) SENSITIVITY TO OTHERS

The sensitive child is concerned about the well being of other people. He readily ascertains what others are feeling and adjusts his behavior in ways that are thoughtful and beneficial to them.

(10) Acutely aware and very concerned about other people's feelings and reactions. Readily modifies his behavior in response to this awareness and concern.

(8) Most of the time aware and concerned about how others are truly feeling and reacting. Generally modifies behavior in accordance with his concern for others.

(5) Often aware and concerned, but in many instances seems unaware and relatively unconcerned about other people's feelings and reactions. Frequently his behavior generates negative feelings in others.

(2) Usually unaware and disinterested in what other people are feeling but can recognize what is going on in others when directly called to his attention. He seldom responds to the feelings of others.

(0) Insensitive and unconcerned as to what is going on in and with other people. Tends to pursue his own behavior no matter how it may affect another person.

MASTERY

(1) SELF CONFIDENCE

The confident child is eager to try new things. He is self-assured and realistic when coping with challenge. His acceptance of himself permits freedom of expression which is natural and uninhibited, without being dramatic or exhibitionistic.

(10) Always eager to try anything that is new. Approaches challenge with assurance and reacts freely and naturally.

(7) Most of the time seeks out and meets new and challenging situations with confidence. Generally reacts freely and naturally, but is inhibited upon occasion.

(5) Usually tries anything new that is presented to him, but seldom seeks out challenging situations on his own. Often is inhibited rather than free and natural in his expression.

(2) Frequently avoids challenges, but will deal with them when encouraged. Responses are inhibited and stilted.

(1) Almost always shies away from challenges. Requires repeated encouragement before reluctantly trying. Responses almost always lack spontaneity and naturalness.

(2) EFFECTIVENESS

The effective child copes appropriately. He is emotionally stable, and flexible enough to successfully implement his own desires or meet the external demands of his environment.

(10) Always deals appropriately and successfully with his inner needs and external demands. Flexible enough to shift approach, yet stable enough to maintain direction.

(7) Typically gets his needs met. Usually able to accept and adjust to changing circumstances.

(5) Often successful, but frequently fails to get his needs met. Has trouble shifting from original viewpoint or behavior. Realization of a need to shift may be upsetting to him.

(2) Mostly ineffective, but occasionally successful in his efforts. Usually unable to adapt to new information or demands and is upset and loses his bearings when circumstances change.

(1) Rarely succeeds in his efforts. Rigid. Very unresponsive to new information or demands. Generally agitated or immobilized by change in circumstances.

SOCIAL INTERACTION

INTERPERSONAL

(1) COMPREHENSION

This trait assesses the child's understanding of how one person's behavior causes approval or disapproval of that behavior in another person.

(9) Very high comprehension. Child almost always recognizes the effect of any given behavior.

(7) Usually comprehends what the second person's reaction will be to the first person's behavior.

(5) Sometimes perceives the interpersonal effects, but just as often fails to comprehend how one person's behavior affects another person's attitude.

(2) Seldom comprehends interpersonal interaction. Usually at a loss in being able to see how one person's behavior affects another person's reaction.

(1) Virtually no comprehension of how a person's behavior causes attitudes in other people. Almost always fails to comprehend the interaction.

(2) TOLERANCE

The tolerant child recognizes and accepts individual differences. He accepts and gives full regard to others who have different feelings, thoughts, and reactions than his own. But he does not necessarily approve or yield to their influence.

(10) Extremely tolerant. Understands and accepts differences as natural. Tolerates a very broad spectrum of feeling, thoughts, and behavior in others.

(7) Reasonably tolerant about individual differences.

(4) Mildly tolerant, but tends to not accept certain natural variations.

(2) Usually intolerant. Tends to regard people who differ from him as being unacceptable, even wrong.

(0) Very intolerant. His way of feeling, thinking and reacting is the only way that he can accept. People who are different are completely unacceptable.

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The Teacher

Modern American society has enormous masses of information to convey to its young, and it is understandable that educators have spent most of their time trying to organize this information. Teachers and curriculum planners have, in other words, asked themselves how best to teach *subjects* — how best to teach size, shape, and color discriminations, how best to teach the written symbol systems which in turn enable literature, arithmetic, history, and science, and how best to teach these. The assumption that this information is more important than the children who absorb it is a pervasive one. If you ask most teachers what they do, they will usually answer, "I teach reading," or "I teach first grade." They will rarely say, "I teach children how to read," or "I teach kids in the first grade." If a child is withdrawn or slow or unruly, many teachers assume that he is ignorant or stupid — that he does not or cannot *know*. They less often assume that the problem child is frightened or lonely.

Because systems of formal education are devised and managed by middle-aged adults, it is understandable that schooling has had built into it a complacent disregard for the child's emotional life. Young children are *small*, and have the eternal charm of the miniature. Their transparency of expression often amuses adults and causes them to regard the child as a sort of emotional simpleton. The normal adult does not fully respond to a child's expressed feelings and thus often vastly underestimates their actual intensity and importance. An angry man and a furious five-year-old are felt to be entirely different animals, and we respond to them differently. The child's anger is just as intensely felt as the adult's; indeed it is likely to be hotter, fiercer, more consuming. It just comes in a far less threatening package.

It is sinfully easy to *tell* each other to be honest with ourselves. It represents an act of great courage for an adult to *be* wholly honest with himself and with others, and it is simply not fair to go around expecting everybody to be a hero, any more than it is sensible or kind to expect everybody to be a great artist or a financial wizard. Life is a lonely, tenuous business: we lose our friends and loved ones to human clumsiness and death; our gifts are withered and stripped from us by accident and time. Life can batter and wound us in countless ways, and it is right that we should be afraid of disease, accident, failure, pain, madness, bereavement, our own folly, loneliness, sterility, and our own fury. It is also right, I think, that we should know and admit that we are afraid of so very many things. Morally right or not, it is necessary. We can't function happily and effectively otherwise, and we can't, as teachers, administer an emotional development program unless we acknowledge to ourselves that we have to be brave. Fear, like the poor in spirit, will always be with us; in the presence of fear, we have to be courageous because the only alternative is cowardice.

Teachers often ask if school is the *place* for emotions, if it is the school's responsibility to provide time and room for a formal concern with children's emotions. They often question or even deny the quality or importance of children's feelings, sometimes quite unknowingly. I am remined of the Peter O'Toole version of *Goodbye, Mr. Chips*. Early in that film, Mr. Chips, as a teacher of Classics, tells another colleague: "I don't care if the boys *like* me, I just want them to *learn* something." This may warm the heart of many a passionate scholar, but the film showed that Mr. Chips' students *didn't* learn and that they weren't learning *because* they didn't like him. As a teacher, you just have to look at the children out in the schoolyard or in the gym and watch them commiting mayhem to see that they have lots of feelings and plenty of the hostile ones. When you praise a child for anything, you make a direct impact on his feelings. When you criticize a child, or tell him to pay attention, you are directly touching his feelings. You affect his feelings all day long, whether you are willing to admit to such a responsibility or not. And if you don't listen to his feelings and make him feel good, sooner or later he's going to have you, or one of your colleagues in the higher grades, feeling just as sour and miserable as he does.

When training teachers in the use of HDP, I frequently observe a curious thing. Some teachers will wonder uneasily if "emotions" aren't something for the *professional* to deal with, as though emotions were something arcane and vaguely pathological. Such teachers firmly believe that if children have problems with their emotions, only a psychiatrist or psychologist should attempt to cope with them. This is ridiculous, and not a little sad. Emotions are no more exotic or pathological than arms and legs. As parents themselves, most teachers are perfectly capable of taking ordinary human precautions with their children's arms and legs; they feed their children properly, and don't let their children put their arms in the disposal unit or walk barefoot in the snow. When a child gets a cut or scrape, they expect to apply first-aid, and keep a medicine chest for that purpose. If a child is badly injured in an accident, he must of course receive highly specialized treatment; if a child is badly damaged emotionally, he requires a similarly specialized care. But the Human Development Program is definitely *not* for severely disturbed children.

What the Human Development Program does, on a few occasions, is to bring a teacher into contact with her own feelings of inadequacy. When some teachers are asked to extend their classroom competence beyond the multiplication table or sentence structure, they suddenly find themselves feeling limited as just plain people. They feel that they have almost no capability as men or women to deal with children as whole beings rather than as "students." And they project onto the professional therapist some great omnipotence that is only the mirror image of their own sense of inadequacy. In other words, they lack self-confidence.

The only teachers who can use a program of emotional maturation are those who firmly believe that it is more important to make a good adjustment in life than it is to become neurotic. This is not as absurd as it sounds: some teachers actually believe that a popular teacher can't be any good, that if a teacher is liked and respected by her students she must be incurring favor by not *teaching* them anything. If a teacher deems "education" to be so important that it must be gotten at all costs, and feels it her mission to press on, methodically indifferent to the personal happiness of her students, she cannot use the Human Development Program. We have found that such a teacher is often simply afraid of the children. She is afraid the children will *say* they don't like her, even though she takes public pride in her reputation as a "battleax." She is afraid they will say she is a poor teacher. She is afraid of their savage and primitive instincts and the possibility that they will gang up on her.

But children aren't little egotistical monsters who will ride roughshod over everyone and everything if not "tamed." When a child is hostile, it is always because one of his needs is not being met. Surely, all children present a problem in management one way or another. But the way they confront the teacher with their developmental problems has a great deal to do with *how they perceive* their teacher. If they see her as a ritualistic avoider of personal confrontation, they will become angry and sabotage her efforts in one way or another. But if they perceive her as someone who wishes to listen and who is willing at least to look for good solutions, then their appreciation will be mobilized and they will behave supportively instead of destructively. Every child (and adult) has what I call a green button which can be poked for good response and a red button which can be poked for negative response. The teacher must have faith that the children can perceive real interest and caringness and be appreciative of it and respond in positive ways. Children are in the Magic Circle to find a way to believe in themselves and to learn how to have friends; this is what they want, and they soon develop a fierce vested interest in the sessions. If they feel that the teacher is messing them up or playing them against each other or trying to "conquer" them, then there will be discipline problems.

Perhaps the best way to put it is that not every teacher enjoys teaching mathematics, or art, or transformational grammar. Whatever a teacher enjoys teaching, she will do a good job at. This is also true of human development. *It takes a year to acquire a real competence in the program*, and the teacher must *want* to be competent. If a teacher wants to lead human development sessions, she should lead them. If she does not want to, she definitely shouldn't. But if a teacher is not sure in her own mind, then she should try it for a week or two and test her reactions. It has generally been found that this activity is either something the teacher gets to like very much or else wants nothing at all to do with. Sometimes a teacher will observe another teacher having a Magic Circle and then feel the desire to go at it again.

At this point I want to stress as vehemently as I can that the teacher *cannot expect instant success*. IT TAKES A YEAR TO ACQUIRE FULL COMPETENCE IN THE PROGRAM. By full competence I mean an easy, comfortable, relaxed feeling for the program's true content and internal methods. Teachers who attempt to use the program without an in-depth understanding of it as a useful tool for *encouraging* the child to open up and for *instilling* feelings of confidence and security, merely get dry, rote responses from the children and erroneously conclude that there is "nothing to the program." All children are fearful, and the uninvolved, aloof, threatening, or depersonalized teacher cannot hope to overcome their timidity and defensiveness by merely saying, "Tell us something that made you feel good. Okay, next. Yes, David, you're next. Of course, something makes you feel good. *Now listen to me David Johnson . . .*" Such teachers may try the program *for one day*, get nothing from the kids, and give up. This is like a teacher trying *for one day*, to explain to the kids that "nouns" are words that occupy certain typical positions in sentences. If this doesn't seem to "take" in the first half-hour, the teacher doesn't throw up her hands and decide that there is "nothing" to the new linguistics. She doesn't say the old person-place-thing way of dealing with nouns is "better" because she herself is more comfortable with it and can herself "teach nouns" that way with one part of her mind and wonder about what the assistant principal wants to see her about with another.

Many teachers fear that if they open the situation up so that the children can talk about what's important to them, they will never settle down later and do any work. Much experience has shown that this is not the case. What actually does happen is that because children are so appreciative of the chance *to talk about what's important to them*, they change their ideas about the teacher and the tug-of-war between "You *will* learn — No I *won't*" loses steam. Children are grateful people, and if we play their game they will be more willing to play our game.

Perceptive teachers and administrators often ask a potentially embarrassing question. If we do encourage the open expression of feelings, and the Human Development Program does do all it says it can, won't this lead the children to challenge much of what goes on in the schools? The honest and true answer is "Yes, it will." This frightens a few people, admittedly. But children have *always* challenged the schools; the problem has been that their challenge has taken the form of inarticulate rebellion and sabotage. Children continue to vandalize or physically damage the schools, either in petty acts of mischief or in felonious assaults of one type or another. More harmfully, they undermine the morale of teachers, by refusing in countless subtle ways to give the respect, affection, and performance that teachers need in order to feel successful and worthwhile. Children can make the classroom a place of dreariness and dread in which everybody loses — loses peace of mind, self-respect, and the very reason for being. But children who have learned to be self-aware, articulate, self-confident people will *not* respond in these destructive ways. They will be able to discuss their problems with teachers and administrators. They will be able to make responsible suggestions, and will be able to work amicably and constructively with their teachers and principals toward solutions which are mutually beneficial and acceptable. One can only ask, "Which kind of challenge is preferable?"

One final word. There are a few teachers who will coldly say that their job is to get through the syllabus, cover X through Y in a certain time, keep the children in line, move them along to the next grade with a minimum of disturbances and failures, and start again on the next batch. This is their job, and they do it, so don't bother them with any nonsense. This is indeed a narrow and archaic view, better suited to an assembly-line worker in a factory, and the harm done by such teachers is inexcusable; nevertheless, we may in calmer moments feel genuinely sorry for them because they are, of course, unhappy, misplaced men and women. But what about the modern, sensitive, well-trained teacher? These are the people who intuitively facilitate emotional growth, who mean something positive to their children and to themselves. Such a teacher will sometimes say, "Oh hell, another *program*. And for the emotions no less. Now they want to bury even the kid's feelings under a mound of materials and methods. For God's sake, can't we just be decent, kindly sympathetic human beings?" The answer is, "*Of course*." But we have found that many such teachers simply don't have the time to provide these vital developmental experiences: there is no place for them in the curriculum. These teachers want to get closer to their students; they want to help or at least get through to children who are obviously frightened or bored or restless or confused. But there is no time or opportunity: teachers do what they can on the run, pausing here and there to do a little patchwork — a kind word here, a reassuring smile there, a sympathetic question here, a joke to break the tension there. But it is not enough. It doesn't work, they know it, and they carry their dissatisfaction and despair out to the parking lot and home with them, along with the spelling test to be corrected. The Human Development Program is for these teachers. To some, it looks complex and formidable, but it is not another dead hand; its materials and methods work. It is a program, a program for letting children and teachers alike function as decent, honest, and sympathetic people.

Part Two

The Three Themes: Awareness, Mastery, and Social Interaction

The Human Development Program is built upon psychological theories and observations which have stood the tests of time and clinical experience. The three themes represent a way of organizing these theories and observations and embody three general vantage points from which any single human being may be studied.

In a way, the three themes reflect the broader divisions of psychology as a whole, as an organized body or structure of knowledge. There are basically three kinds of psychology, each of which studies or views human beings from three different perspectives: the close-up, the middle distance, and the longer or panoramic distance. *Psychoanalytical* psychology tends to look very closely at individual human beings, getting "inside" them as it were. Its images and metaphors tend to be drawn from man's imaginative life as it is has been expressed in mythology and literature; it has tended to explicate the psyche as though it were a complex poem in terms of symbols, dreams, and demonic forces. *Behavioristic* psychology moves back a little ways and studies man's "outside," that which can be seen and measured, namely his behavior or overt action. It asks what changes in behavior will result if we do this or this or this; it has talked about conditioning, reinforcing, or extinguishing behavior, and often relies upon images or metaphors drawn from machinery or electronic circuitry. *Humanistic* psychology moves the camera back a little farther, and tends to look at man as fundamentally a member of a group, as a being created and defined by interpersonal relationships, and has tended to take its analogies and metaphors from disciplines like ecology and anthropology.

In like manner, the three themes of awareness, mastery, and social interaction may be thought of as three somewhat different lenses or focal settings through which we may view the same irreducible, indivisible reality — the human being.

Awareness

To have awareness is to know what one is really seeing, hearing, thinking, feeling, saying, and doing. If a person is fundamentally aware, he has all his inner and outer channels or receptors open. If he sees that someone he is talking to is slouching with boredom or stiffening with fear or anger, he knows that he sees it and feels that the listener is in fact bored, angry or hurt. He hears what people tell him; he *listens* to what people tell him and how they say it, and he doesn't garble it or "reinterpret" it so that it sounds the way he would *like* it to sound. If he has sadistic fantasies, grotesque desires, or grandiose dreams, he knows it. He knows also that they are just that: fantasies, desires, and dreams. If he resents his mother, he doesn't convince himself that he loves her; if he is afraid of the dark, of tall blondes, or of losing his wife, he knows it. If he has said something which has pleased or hurt someone, he knows it. If he picks his nose when he is depressed or scowls when he is flattered, he knows it. In other words, he is or exists in feeling contact with himself. His state of being is fully receptive to the inner and outer environments, and he is therefore prepared or equipped to function *responsively* or *responsibly* in relation to himself and to others.

Normal children of preschool and kindergarten age are highly aware in this sense. Very little gets in the way of their perception; very little is filtered or blocked on the way in or on the way out. Around the first grade or about age six, children begin to close to themselves and to others, to bury or mask their feelings and thoughts, subtly and usually unconsciously distorting their expressions and their actions. This happens partly because children, just when their need for it is greatest, are not provided with what we might call *an approved language of feeling*. Instead, they are faced with a vast organized effort to get them to name and describe an external world and to manipulate the symbols of an abstract one. Because nobody *talks about* fantasies or dreams or feelings of helplessness, fear, worthlessness, loneliness, anger or pleasure, children often conclude that what is going on inside them is unique, suspect, or unsayable. They decide or sometimes are even told that great chunks of their experience are strange and unacceptable, and that they themselves are therefore strange, unlikeable, and unacceptable. Nobody can bear to feel unlikeable and unacceptable, and so all sorts of tiny iron curtains start falling into place, partitioning the child's experience and his sense of himself. By the time the child is ten years old, he is no longer whole; he is defensive, withdrawn, cagey, self-segregating. He is, in fact, neurotic.

Before going on to discuss in detail the various ways in which children segregate themselves from their own experience, let me make a few general but crucial points about awareness in relation to the school setting.

Children are first and foremost creatures of feeling, and in the schools they feel mostly afraid, lonely, and resentful. No teacher can get anywhere worth getting with children unless she realizes this. The schoolchild is a pool of fear, and this fear — of rejection, of ridicule, of put-downs, of failure — has a tidal ebb and flow. If the tide of fear is high, the child just won't talk; he may "forget" or fidget or daydream or even poke somebody, but the two things he won't do is talk and learn. If the tide of fear is low, the child's natural instincts to assert himself and to gain approval will prevail, and he will try to do what is expected of him *even* though he is still afraid of saying or doing the wrong thing.

Nursery school or kindergarten children can be lonely almost to the point of devastation, because they are separated from the crucial adults in their lives, their parents — their basic source of warmth and protection. Young children instinctively and unerringly regard their parents as their lifeline, and when this lifeline is unplugged they are correctly terrified and desolate, and they have no way of knowing that the connection is not permanently severed. *Later*, even mere hours later, has no meaning for the child; *now* is what he understands and essentially only now. If this lifeline is not quickly plugged into another significant adult whom the child can respond to as a source of warmth and security, he will be recurrently desolate and insecure. Older children have the same need for closeness and warmth and protective attention, but if they don't get it, they don't respond with intense biological alarm; they are just lonely.

Children are resentful for two reasons. First, they have built-in drives to become more powerful and capable, and these drives are frequently "powered" by anger. Conditions of severe helplessness and powerlessness are intolerable to the human animal from the day of birth on, and anger or rage is what makes a child get out of his cradle and a subtler form of the same anger is one part of what has carried man some quarter of a million miles from his planetary home. People chafe at *all* restrictions, and restrictions perceived to be unnecessary, meaningless, or spiteful generate intense resentment. The typical school setting has been one of the most restrictive and unresponsive environments ever devised. Secondly, children perceive quite accurately that adults in general and many teachers in particular *do not care very much about their feelings*. This indifference or neglect is frequently interpreted — usually incorrectly — as active hostility. Most human beings intuitively or instinctively respond like-to-like: in the felt presence of hostility, they become hostile; in the presence of fear, they become afraid; in the presence of happiness, they become happy; in the presence of loving-kindness, they become loving and kind.

The solution to all this should be obvious. Teachers must be *aware* of the children's fear, loneliness, and resentment. They must encourage children and reduce the fear-tides; they must provide children with the needed adult interest and protective caring attention; they must reduce the child's resentment by taking a genuine interest in his feelings and by removing restrictions which needlessly deny him freedom, responsibility and competence. Little of this can be done *directly*, however, and little of it can be done immediately. You cannot directly *tell* a child that you know he is afraid, lonely, or angry, because he can become severly anxious: you know him too well, you are getting too close to the quick. You have to allow him to reveal these things in his own time, when he feels ready and safe and willing to share these feelings with you and with his peers. You cannot tell a child not to be afraid of rejection, put-down, or ridicule; you must *show* him slowly and patiently that you do not expect perfection, that it is safe and acceptable for him to open up and try, that nobody will laugh, at least not too much or cruelly. You can *show* him that you care about him, and you can *show* him that you are willing to listen to him. If you show him, he will believe you, and cease to hate you.

Escape from Awareness

Sigmund Freud began it all by identifying in people a tremendous force which he named *repression*. Human beings have all sorts of instinctual survival, reproductive, and pleasure-seeking impulses. Since not all these impulses can be granted consummation if society is to have some degree of peaceful and effective organization, these inherent urgings are denied expression by the authority agents of society, mainly parents and teachers employing different forms of restraint, reprimand or punishment. When the forces of the instincts come into conflict with the blocking forces of society, the child apprehends danger and experiences feelings of anxiety. Since anxiety is an extremely disagreeable feeling, the child, having only a fuzzy, budding comprehension of what is happening, automatically inhibits his own natural instinctual impulses. This unconscious suppression of impulse is what Freud called repression.

Repression has desirable and undesirable effects. The repression of destructive impulses serves to protect us from each other. It also tends to create dammed-up energy in the person who is repressing some impulse. Such dammed-up energies could, according to Freud, have beneficial consequences when sublimated or "translated" into some creative avenue of expression. When they remained dammed-up, however, these energies would eventually express themselves in what Freud called *symptom formation* — they would emerge in twisted form as hysterical paralysis, obsessions, phobias, compulsions, nightmares, or psychosomatic "diseases" like migraine, ulcers, impotence, and so forth.

Thus while repression promotes at the surface level peaceful and constructive interactions with society, it can also cause much subterranean personal misery. Freud discovered that treatment was possible, however; it turned out that in many individuals old impulses which had once been repressed could be remembered and could be expressed verbally. This calling-up or verbal regurgitation Freud called catharsis or cleansing: it meant that the impulse could be revived under conditions of adequate control and didn't have to be acted out behaviorally. Even though the impulse was just "spoken out," enough dammed-up energy was released so that the tell-tale symptom diminished or disappeared. This discovery of Freud's constituted one of the most significant breakthroughs in our understanding of human nature. It suggested that people could remain fully aware of the various destructive impulses without having to act them out behaviorially. This has turned out to be the case: if people retain full awareness of their potentially dangerous impulses and are allowed to express them verbally under controlled conditions, many of the harmful side-effects of repression can be lessened or avoided altogether. And all this suggests to me what people would be like if they could remain fully aware — strong, stable, responsible, character-ful, healthy, *beautiful*.

Usually, those impulses that achieve the fate of repression have tended to deserve it; they are usually potentially disruptive ones. Does this mean that we will encourage disruption? The answer is decidedly "NO." We must keep in mind the important difference between the *unconscious* restraint of impulse and the *conscious* restraint of impulse. When restraint is repressive or unconscious, deliberately self-controlled behavior is at a minimum. When restraint is conscious, people know what they are doing and why.[3]

Our objective is not merely to preserve and increase awareness. Rather, our objective is to increase the responsible and self-controlled handling of the potential antisocial impulses which inevitably arise in all children. To accomplish this important objective, we *encourage* the natural, honest, verbal expression of potentially harmful impulses but simultaneously *discourage* their behavioral expression.

Once the teacher has mastered this guiding principle, she can proceed comfortably and responsibly to promote self-awareness in her children.

Organizing One's Experience

Awareness can be divided quite simply (and artificially) into two parts, internal and external: the child can be aware of those events that happen *inside* him, and those events that originate or happen *outside*, out in the world somewhere or in other people.

The events themselves can be divided into three kinds: feelings, thoughts, and behavior. We can also categorize these events according to purpose or effect: we can say simply that all feelings, thoughts, and behavior tend ultimately either to promote human pleasure and survival or to produce pain and extinction.

For very young children — especially for four- and five-year-olds — we have to simplify language radically, of course. For them, we talk about events that are basically "good" (tending to promote pleasure and survival) and contrast these with events that are basically "bad" (tending to cause pain, danger, and ultimate extinction). If the teacher is interested in a comprehensive study of the fascinating subject of the role of adaptation in survival, she is referred to the works of Weston LaBarre and Theodosius Dobzhansky.[4]

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[3] "Impulse" has been a very useful word in conceptualizing adaptive conflicts. It is a word which blends the concepts of feeling and thought, and most accurately conveys the notion of urgings toward some activity in the environment. In fact, we use this word a great deal in more advanced Levels of the HDP, in the mastery units. However, for the purposes of promoting a more articulate awareness in four- and five-year-olds, we temporarily sacrificed accuracy for the more important benefit of increasing understanding by using the more easily grasped terminology of "feelings" and "thoughts." Actually, feelings and thoughts are better thought of as derivatives of an impulse.

[4] Weston La Barre, *The Human Animal*, 1954, University of Chicago Press. Theodosius Dobzhansky, *Mankind Evolving*, 1965, Yale University Press (see especially Chapter 12, pages 319-348).

"Good" and "bad" have no direct moral connotation in the HDP. While considerate behavior is to be encouraged at all times, we believe that it is preferable to avoid possible conflicts of values and focus our attention upon providing the child with some understanding of what leads to human benefit and what tends to be detrimental as the child is now able to see it. In time, all children come to their own conclusions about what is morally right and wrong. Instead, the terms "good" and "bad" refer in the HDP to the way in which *the person having the experience feels about it*. Thus, for a three-year-old going out in the street would be "good" because that is what he wants to do. But his mother would naturally see this activity as "bad" because she knows of its dangers: she would, to understate it, feel badly if the child got hit by a car and was injured or killed, and her anxiety about this is a distinctly "bad" feeling.

The following table shows a simple scheme for designating experience in terms of its origin, nature and significance. The child who knows this "periodic table" of experience can thus orient himself in a universe which contains himself and other people. He can quite literally get a grip on his experience.

Locus of Experience	Inside-Outside	Inside-Outside	Inside-Outside
	\ /	\ /	\ /
Kind of Experience	Feeling	Thought	Behavior
	/ \	/ \	/ \
Significance of Experience	Good Bad	Good Bad	Good Bad

The importance of *shared* experience cannot be overstressed. The investigator chiefly responsible for calling our attention to the vital significance of experiencing oneself as different and therefore possibly inferior is Alfred Adler.[5] Later, Harry Stack Sullivan made this a central concept in his thought: he found that great numbers of people felt that they were "different" from each other in some unpleasant way, and he labelled this notion the "delusion of uniqueness."[6] As children, we learn about ourselves by comparing ourselves literally thousands of times with other children and with adults, to see if we are doing things right or behaving acceptably or learning the right things. Comparison is an inevitable perceptual yardstick. Children can very easily draw the wrong conclusions about what others are thinking, feeling, and doing, and can thus develop feelings of self-scorn and inferiority which will severely damage their self-concept, their performance in the classroom, and their chances for happiness and personal effectiveness in life. Our task is to promote realistic comparison as a useful adaptive force, and then to promote its constructive utilization as a tool for healthy personality development.

Defense Mechanisms

Defense mechanisms are unconscious or automatic emotional operations that may be likened to reversible callouses which form when tissue is chafed or worn. A child doesn't have to tell his elbows, or knees, or hands, "You have to grow callouses or else you will blister." When his emotions are wounded, he doesn't have to say, "I will grow something that won't let that pain happen again or hurt as much." Something simply grows, something that is like a callous in that it protects the tissue against further wear and tear, and also like a callous in that it is neither as sensitive, responsive, or handsome as the original tissue. A person who is all emotional callouses does not perceive the world fully, richly, or even adequately.

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[5] Alfred Adler, *Practice and Theory of Individual Psychology*, 1923, Harcourt, Brace and Co.

[6] Harry Stack Sullivan, *Concepts of Modern Psychiatry*, 1947, W. A. White Psychiatric Foundation.

For our purpose here, we may consider repression to be a sort of first-stage defense mechanism; it swings into action first, and then calls for reinforcements when needed in the form of second-stage defense mechanisms. At this point, we shall consider a few of these second-stage mechanisms and concentrate on how they affect awareness. In subsequent pages of this manual, we will consider how these same mechanisms interfere with the development of self-confidence and good human relationships.

Repression

Repression is the person's first automatic step in defending against the unpleasant feeling of anxiety. As such, one of its deepest and broadest functions is to avert anticipated rejection. Let us look at a simple example.

Andy, a four-year-old, leaves the door open when he comes into the house. Later, his two-year-old brother wanders out through the open door. Andy's mother asks him if he left the door open. Andy begins to recall that he did, but senses the danger of possible rejection by his mother; the last time he left the door open and admitted it, she got very angry with him, which meant to Andy that she no longer liked and wanted him. Andy's repressive mechanism, operating outside his awareness, takes over in an effort to protect him from the anger or rejection he anticipates. Thus, Andy is unable to remember that he left the door open. His truthful answer is then, "I don't know." He has automatically experienced and expressed the truth that is safest for him.

Andy has therefore begun to form two separate layers in his personality that will grow more and more out of touch with each other. In the one layer will exist "safe" memories, those that are not associated with rejection. In the other layer will exist "unsafe" memories, those that are associated with anxiety about being rejected. He is moving into the first stage of becoming neurotic — he is becoming unaware of the way he really is or what he really does.

How To Intervene Constructively With Repression

If his mother wishes to teach Andy to keep the door closed, and at the same time wants to avert budding neurosis, she should say something like this: "Whenever you see the door open, you could be a very good boy by coming and telling me. Then your little brother won't be able to get out." The open door thus becomes less directly connected with rejection or disapproval, and the need for repression in this particular situation is therefore automatically reduced. Because anticipated rejection is what mainly triggers the repressive reflex, we can avoid a good deal of repression by providing a very tolerant, accepting, and friendly social atmosphere, and this is what the Magic Circle does. Acceptance becomes a major preventive method. It may even be true that no matter what else we do, or in what manner we vary our program, that nothing contributes more to the development of healthy personalities than the teacher's attitude of acceptance. However, this acceptance should never be confused with approval or endorsement of antisocial patterns of behavior.

Denial

Lying is a conscious process in which a person denies to others the truth about himself. Denial is its unconscious equivalent, the truth being denied not only to others but also to the self. In terms of awareness, the "advantages" of denial are chiefly the avoidance of anxiety (apprehensive anticipation) about possible rejection or the avoidance of the depression (dejection, discouragement) which such rejection will produce. The child will temporarily feel better if he unconsciously maneuvers to avoid experiencing or expressing truths about himself. But if this intuitive mechanism becomes habitual, the child will gradually lose touch with reality and be unable to cope effectively with life.

To continue with our first example, when Andy failed to remember that he had left the door open he was repressing. However, repression alone will not always serve as a really adequate defense against rejection. Suppose his mother pushes the point and asks Andy, "Are you sure you don't know who left the door open?" Andy, feeling more threatened, needs to augment his defense. He says, "I didn't do it." If this does not adequately neutralize the anticipated criticism, Andy may exclaim, "I didn't do it! I didn't do it! I didn't do it!" Andy really believes these forceful statements: he is not consciously lying because he does not really know the truth. He himself has been deceived by the mechanism of denial in just the same way that he is trying unconsciously to deceive his mother.

If Andy consciously knew the truth he would be lying. If he felt safe enough to know and report the truth he would have been effectively aware and effectively communicating. The key phrase is *if he felt safe enough*. This is the key that turns the neurotic lock, and we call it *acceptance*.

How To Intervene Constructively With Denial

Preventing the mechanism of denial from becoming a habit can be accomplished by a five-stage strategy:

(1) Recognizing that what the child says is almost certainly untrue
(2) Very gently and tactfully telling the child that you find it hard to believe what he has told you
(3) Very gently and tactfully telling the child that, in your opinion, the opposite is really true and describing what the true state of affairs probably is
(4) Reassuring the child in very simple words that it's okay to *feel* or *think* that way, *but*
(5) Pointing out to him that everything about him can be accepted except *doing* something that is not nice

Withdrawal

Withdrawal is the process of unconsciously anaesthetising feelings of anxiety or fear or depression by preventing these feelings from being consciously experienced. This unconscious maneuver comes into play only after many negative experiences with people occur and also only after other mechanisms have been repeatedly attempted but without success. Once this mechanism becomes habitual, painful feelings are routinely deadened along with many friendly and pleasurable experiences, and the child becomes relatively inaccessible to benevolent human interest.

Let us suppose that Andy has tried unconsciously to neutralize his anxiety by first using repression and then denial, but that his mother is still after him. She could not believe that he truly could not remember leaving the door open, and was lying when he later insisted that he did not leave it open. Having misunderstood what Andy was really doing, she has grown very angry and slaps him. Now Andy's worst fear has actually materialized. His mother has rejected him, doesn't want or love him anymore. His mother's behavior seems unwarranted, and yet he feels helpless to neutralize her attack. Being helplessly dependent upon his mother, and too young to be thinking about running away, he still needs to be protected against rejection and physical pain. At this point he unconsciously begins to invoke a fairly extreme measure. He experiences two kinds of feelings that he has not experienced before: "I don't really care if you don't like me," and "It doesn't really hurt that much to get slapped." The first few times that Andy is slapped under such circumstances, he may verbalize these feelings, but soon he will keep them to himself rather than to give his defense plans away to the person that he is beginning to perceive as "the enemy." Each time the withdrawal mechanism is invoked, it becomes easier to "do" the next time, and more likely to be reinvoked. Andy, while still remaining physically present, will become steadily more withdrawn spiritually. His involvement with others will shrink more and more. He will participate less. He will "escape" from society.

How To Intervene Constructively With Withdrawal

In order to prevent habitual withdrawal, the teacher should:

(1) Recognize that the child's emotional responses are dampening
(2) Very gently and tactfully (though it may be necessary to become slightly intense to break through) tell the child that he isn't showing how *much* he feels a certain way about something
(3) Assure the child that it would make you, the teacher, feel good if he could and would show how *much* he feels a certain way about something
(4) Reassure the child in very simple words that it is good for all of us to get to know and to show how *much* we really feel about things
(5) Inform the child there is a big difference between knowing or telling how he feels and *doing* what he thinks or feels

Overcompensation

Overcompensation is the process of unconsciously "proving" to yourself and to others that you are *not* inadequate or unacceptable. People overcompensate in order to avoid anxiety about potential or real helplessness or to avoid the depression bound up in rejection for inadequacy. The overcompensating person continues to hold himself in low esteem, however; while presenting an alleged (and later truly) effective facade in terms of mastery and acceptability, he is always unconsciously anxious and fearful that his "true self" will be discovered. Thus the overcompensating person needs to be busy all the time bolstering up his false image.

In kindergarten, Maria stands out for being *so* eager, *so* helpful, *so* industrious. She is a "good" child and for the first few days she is a pleasure to have in the class. It is obvious to everyone that she is bright, and also very effective. After a while the teacher and the other children wish she weren't *quite* so capable: they begin to sense that her capability contains an element of exhibitionism.

Maria is the middle child in a family of five children very close in age. She was born with a slightly hyperactive temperament and requires a little more attention and reassurance than the average child. However, circumstances in her home restrict her to less than her needed amount of attention and reassurance. The inevitable result is that Maria feels somewhat insecure. She is fearful of experiencing consciously her lurking semi-conscious doubts about how much she is really wanted. When she consciously experienced the thought that she was not wanted, she felt at first uneasy and then depressed. Her repressive mechanism came to the rescue by blocking the reappearance of these thoughts at the conscious level. This helped but did not solve the problem. A further mechanism was required. Whenever Maria was helping her mother with the household chores she was distracted from these unpleasant thoughts. And as an added benefit, she sometimes got some of the additional attention she so badly needed. When she was being helpful, her negative thoughts about herself were replaced temporarily by feelings of being wanted, important, and adequate. In order to get more of these pleasant feelings, she found herself, without necessarily planning to, trying harder and more often. She had unconsciously evaluated her problem and, having a restless temperament and good intelligence, the compensation mechanism provided her with the needed defense. Since the compensation defense is effective only when it is used, Maria noticeably "outdid" herself in the potentially threatening situation of the kindergarten.

No matter how hard Maria works and how well she performs, her entire life structure continues to be based upon an unhappy assumption about her true nature. She believes herself to be unwantable and probably ineffective, and her behavior, while serving initially to push away these unpleasant beliefs, sooner or later cruelly confirms these very beliefs. People begin to resent her hyperactive, exhibitionistic "goodness," they begin to feel *used* by it: sooner or later, Maria makes some minor or major mistake which people then seize upon as a pretext to express their resentment and general disapproval. The "worst" happens, and Maria resolves to try even harder to be "good" and not make mistakes. This vicious cycle can only be broken by convincing Maria that she is very much wanted and adequate, by providing intense and important relationships in which she actually comes to re-evaluate herself as a person who is valued, accepted, appreciated, and effective. Efforts toward productivity and human involvement will then be based upon the operation of normal drives.

How To Intervene Constructively With Overcompensation

To prevent overcompensation from becoming an habitual response, the teacher should:

(1) Recognize the excessive striving for accomplishment and acceptance for what it is, excessive
(2) Very gently and tactfully tell the child that you wonder if anyone could really be as effective and good as all that
(3) Assure the child that you like him just as he is and he doesn't have to try that hard
(4) Assure the child that it is better for all of us to just be our natural selves
(5) Point out to the child that he knows and is able to do many more things than he thinks

Projection

Projection is the process of unconsciously attributing to another person's feelings, thoughts or behavior which you are unable to accept consciously as your own. The projecting person temporarily dodges threatened rejection by trying to convince others that antisocial events have emanated from a source other than himself. But he succeeds at this dodge only at the cost of reduced self-esteem. He knows unconsciously that he is the source and therefore inwardly believes himself to be a morally bad person containing bad feelings and bad actions. If a child's projections go uninterrupted, there develops a steadily deepening dislike of self which becomes more and more inaccessible to conscious resolution. The child inwardly "knows" himself to be a bad fellow and has to continually externalize to keep throwing people off the track of finding out the way he really is. Thus, while he momentarily wards off anxiety, a fearful and self-perpetuating cycle of defense and pretense become established.

Mike hits a little girl. When the teacher approaches and asks what happened, the girl says that Mike hit her. Mike senses the danger of probable rebuke by the teacher. If he had not done anything to trigger rebuke, he would be innocent and he would not have to be apprehensive about rejection. As he stalls, thinking for a way out, it occurs to him that another boy was standing next to him when he had hit the little girl. The thought presents itself to him at the conscious level that while he did hit the girl, it was the other boy, John, who had made him do it. At the conscious level he experiences the true issue as whose fault it was, rather than who hit the girl. Consciously he knows who did the hitting. Unconsciously he knows that it was his fault. But unconsciously he is struggling to come up with a solution. Unconsciously he is busy proposing to and convincing his conscious awareness that it was somebody else's fault and that that is what really matters.

In this way the fault is transferred to John. What is Mike's antisocial intent now becomes something that "belongs" not to him but to John. Mike is a good fellow. John is the one who is "bad" and merits the probable rejection. If Mike could have fooled himself enough he would have convinced himself that John had hit the little girl. But this degree of distortion is just too much to be accepted at the conscious level as truth. However, intent is a fuzzier issue and it is not too difficult to assume that someone who is watching has actually been egging you on and therefore is naturally the one who is at fault. The problem now lies in the fact that at the unconscious level, Mike feels to blame (or else he would not have gone to such elaborate efforts to get out of danger). Instead of enhancing his self-image by doing the more socially acceptable thing (admitting blame), he has been unconsciously maneuvered to indict an innocent person and he now winds up having less self-respect than before.

How To Intervene Constructively With Projection

To prevent projection as an habitual device, the teacher should:

(1) Ask the child *who* is really feeling (or thinking or behaving) this way
(2) Very gently and tactfully suggest to the child that it is really he who is experiencing what is negative and not the other person
(3) Inform the child that you know he doesn't want to be thought of as bad or unlikeable

(4) Reassure the child that there is no person who doesn't have bad thoughts or feelings or behavior at times
(5) Assure the child that you know how acceptable he wants to be, but that nobody can be expected to be perfect

Language and Awareness

We must take special note of the core tool of awareness, namely language. Language is a crucial vehicle for feelings and thoughts, and for placing behavior in a frame of reference and perspective. The early developmental aspects of language have been reviewed by Otto Fenichel as follows:

> "The ability to recognize, to love, and to fear reality is developed in general before the learning of speech. But it is the faculty of speech that initiates a further decisive step in the development of reality testing.
>
> *Words allow for a more precise communication* with objects, and also for making more precise the anticipation by trial actions. This anticipation of action now becomes thinking proper and consolidates consciousness finally. Of course there already had existed a consciousness without words . . . But his is merely the undifferentiated predecessor of thinking . . . Schilder has shown that every single thought before formulation, has gone through a prior wordless state. The acquisition of the faculty of speech, of the understanding that certain noises are used as symbols for things, and of the gradual capacity for rational use of this faculty and understanding is a decisive step in the formation of the ego . . . ."[7]

The vital role of the Magic Circle in dispelling delusions of uniqueness and in keeping the child's awareness of himself and others open and fresh cannot be fulfilled in a communications vacuum. Children desperately need to be provided with a vocabulary and a syntax that relate to the nitty-gritty of their experience. Far more important than learning how to spell c-a-t is learning how to *say*, "I feel bad because they didn't let me play with them," or "What Johnny said made me feel good." The early Levels of the Human Development Program are therefore built around verbal communication in general and around the language of personal feelings and thoughts in particular.

General Principles of Awareness

We may sum up the quality of awareness in a series of general principles:

* *Awareness means that the person has open channels for receiving information*. His degree of awareness is his degree of openness or receptivity.

* *The aware child is usually able to discriminate amongst classes of events and organize his experience*. He recognizes an event as occuring within or without, and can subcategorize the event as a feeling, thought or behavior. He usually recognizes the probable value direction of an event: he knows whether an event is essentially negative or positive in terms of pleasure or survival.

* *The aware child is an effective communicator*. He is able to convey with accuracy his perception of the events in his internal and external environment. He can verb-

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[7] Otto Fenichel, *The Psychoanalytical Theory of Neurosis*, 1945, W. W. Norton and Co.

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ally indicate whether he feels good or bad, whether his thoughts are good or bad, and whether his behavior is constructive or destructive. He can discover and can say verbally if another person feels good or bad, if another's thoughts are pleasant or unpleasant, and if another person's behavior is constructive or destructive.

**The aware and effectively communicating child knows about and can verbally describe the similarities and differences among people.* He is accepting and tolerant of these similarities and differences.

Awareness Experiences in the Human Development Program

We will now provide a Level-by-Level summary of the awareness curriculum, which is designed to promote aware communication among children.

(Preschool and kindergarten). Awareness objectives focus on providing the children with the language of their experience. All experience has to do either with feelings, or thoughts, or behavior, or more usually some combination of these. The person with a language to label his experiences and the experiences of others has an increased chance of recognizing and understanding what is going on and is more likely to be able to communicate meaningfully and to respond effectively to the internal and external demands of his environment.

In addition to developing linguistic skills, listening capability is deliberately fostered. The child who can listen will be better tuned in with what is going on around him. He can and does attend better. He learns better. He can benefit better from whatever learning experience he is exposed to because he can describe its significance in terms of the feelings, thoughts, and behaviors of the people who are affected.

The children are exposed deliberately to the ways in which people are alike and the ways they can be different. When these issues are exposed in an accepting atmosphere, the children develop a genuinely tolerant social orientation.

As the awareness theme advances in the latter part of kindergarten, the children are exposed to descriptions of unpleasant feelings, negative thoughts, and destructive behavior. They are then able to describe and assimilate better the negative experiences that inevitably arise in their everyday life. These children do not respond to questions with a shrug of the shoulders or "I don't know." When you ask them how they feel, they can tell you. When you ask them what they think, they can tell you. And when you ask them to tell about a given action, they can tell you who would consider it a good happening and who would consider it bad. And they can relate these good or bad designations to the specific good or bad feelings that are produced in those people who are involved.

Level 1 (first grade) The concept of ambivalence in feelings, thoughts, and behavior is introduced in a very personal way; children report their mixed reactions and listen to the mixed reactions of others. While at Kindergarten level they learn that unpleasant feelings, thoughts, and destructive behavior are natural and universal, at Level 1 they learn that life is hardly ever either just plain black or just plain white. There are positive and negative aspects to almost all events.

While experience is made up of feelings, thoughts, and behavior, the generators of the child's experience have to do with three basic categories of emotion — namely, desires, fears, and resentments. Thus the children are provided with the opportunities to express their wishes, their fears, and resentments. Their increased listening skill permits them to recognize the spectrum of human variations in these feelings categories. Further, the accepting atmosphere fosters a greater sense of tolerance about individual differences.

Increased language ability occurs in being able to describe and comprehend emotional experiences as the children are encouraged to come up with more and more articulate terms for a more precise statement of their own emotional experiences and those of others.

As the awareness theme progresses, the children are encouraged to tell how they distinguish between reality and fantasy. The basic reason for this is that one measure of emotional maturity is the person's degree of reality-testing. A person who can discriminate accurately between what is real and what is make-believe is in a better position to deal effectively with life's challenge. And the same is true for a person who can distinguish between what is possible and what is impossible. Unless the children are encouraged to make these discriminations and to listen to how other people do this, then this important area of ego development is left to chance.

Level 2 (second grade) The children are provided with opportunities to tell stories that they are sure are true and to immediately compare their true story with one that is make-believe. Finally, they are provided with opportunities in which they can develop their capacity for combining the best of reality and the best of fantasy. This kind of exercise fosters the use of imagination and opens the door to original thinking and general creativity.

All of these experiences have as a significant side effect the principle of *universalization* which Harry Stack Sullivan found to be so important in the developing and maintaining of a positive self-concept. It simply is impossible to feel unique and inferior when you are learning that most of the rest of the kids wish for fantastic things, are afraid of silly little things and the dark, and get resentful. The accepting atmosphere fosters the feeling that "Being mad doesn't have to mean that I'm bad."

The awareness theme reviews such old territory as good feelings and bad feelings, good thoughts and bad thoughts, and constructive and destructive behavior. Mixed reactions and ambivalence are reviewed and new ground is broken in the fresh territory of having obsessive thoughts, describing daydreams, getting mad at yourself, feeling inadequate and how different people get a feeling of pride.

Surprisingly, it was found that these children can tell about how they got their wish fulfilled in a dream and can quite comfortably tell about their scary dreams. Dream experience for these children is not an ephemeral, meaningless, and detached phenomenon. It is a natural part of everyone's life, and they enjoy the challenge of integrating it into their everyday experience.

Level 3 (third grade) The children are given the opportunity for general review. Then they are presented with greater complexities in the area of their describing their experiences. They come to express such intricacies as, "I know that I'm more afraid than I should be," "When I thought one way, but felt another," and "I felt like saying something, but I kept it to myself." Just as important to these children as learning to describe their experiences with rich articulation is the appreciation they have of being encouraged to feel that they are quite typical members of the human family as they listen to what goes on in the minds of others. These children are not unwitting members in the club I call "The Conspiracy of Silence," in which everybody keeps everything to himself and then assumes that he is the only one who. . . .

The awareness theme cannot be left without mentioning how the discussions and the circle arrangement foster, after initial encouragement in the earlier Levels, spontaneous and caring expressions and helpful suggestions. When awareness games are presented to third graders who have not had the program at earlier Levels, their helpful suggestions are often rather destructive and sometimes quite immature. However, as time and experience are accumulated, there is a consistent phasing out of the negative, and positive and genuinely beneficial ideas prevail in the sessions and in the classroom and playground as well. These children come to know and care for each other as people.

Mastery

The notion of mastery, as employed in the Human Development Program, has two conceptual and developmental stages: *self-confidence* and *responsible competence.*

Self-confidence refers to the acquisition of useful knowledge *in such a manner that the person comes to believe in himself as a capable human being.* It does not mean merely acquiring knowledge or learning things or *being* capable. Many people are capable—that is, have the necessary skills and knowledge — yet do not have the stable emotional equilibrium which provides a man with the secure feeling that he is capable and can cope with reasonable challenge. The self-confident person correctly *believes himself* to be competent; he experiences himself as a person who can and will succeed; he knows that he can cope with challenge and hence is not afraid of it; he is *ready.*

The un-self-confident person who has failed to achieve trust and high esteem for himself may struggle fantastically for power and prestige. No matter how successful these Napoleonic struggles may be, the discontent, the insecurity, the gnawing sense of inadequacy and unworthiness remain. Far more often, of course, the un-self-confident person learns to associate his instinctual drives for power and competence with rebuff, hurt, and failure. He learns to protect himself by denying these instinctual drives—by not trying or not "really" trying. Ultimately, he becomes petrified of minor risks or of any self-assertion whatever; he expects to fail.

Learning things in such a way as to become self-confident requires certain cookbook elements in a certain cookbook combination. This recipe has been carefully and thoroughly tested in hundreds of behavioral laboratories for over fifty years.

Responsible competence means the *harmonious behavioral integration* of knowledge or skills. Knowledge and skills can, as we all know, be used exploitatively and antisocially. Too often people spend half their time and energy exploiting others, and the other half protecting themselves against similar exploitations. It is a plain fact of human psychology that when we do something to other people that we wouldn't want them to do to us, we dislike ourselves — we lose a portion of our self-respect and gain a portion of unhappiness. If we use our powers and skills to hurt, to exclude, to cheat, to bully, to lie, to break a promise, or whatever, we quite literally hurt ourselves, especially if we get away with it. While a child is not born with a conscience, he is born with or quickly develops a desire to be respected, appreciated, and admired. And he uses the same yardstick to measure his own value as a human being that he uses for everybody else. Everybody who has a "double standard" is lying to himself. There is no such thing as a double standard; it is only a person lying to himself. Philosophers may argue about this, but I can only cite my own experience in doing psychotherapy through the years as well as that of other therapists, especially that of Karen Horney as she describes it in her very great work *Neurosis and Human Growth.* A person cannot truly admire himself for something which he disrespects as a piece of behavior on another's part. If I feel you shouldn't steal an orange, I can't believe it is okay for me to steal an orange. We simply use the same yardstick for everybody, including ourselves. This is what it is all about. It is apt that the very word *conscience* should contain etymologically the idea of integration and knowledge: it means literally "together-knowing." To have capabilities and to use them to make yourself and others miserable is to be unintegrated and ineffective; to have capabilities and to use them to please yourself and others at the same time is to be integrated and responsibly competent.

The Child and Adaptive Power

As evolutionary theory and thousands of observations have made clear, living things reproduce in numbers so great that the earth cannot provide adequate space and food for them all. The inevitable consequence has been eternal instinctual competition for survival. In this competition, the great common denominator has always been the adaptive powers of each and every individual creature. The ability to adjust or adapt to the demands of the total environment is of critical significance in the matter of survival or extinction. The powerful (well-adapting) have tended to survive and the weak (maladapting) have tended to perish.

Every man may be characterized as a creature possessing a dual set of instincts, one set that serves to promote and enhance his own personal existence, and another that serves to promote and enhance the well-being of the larger group of which he is a member. But man alone, capable of reflecting elaborately, of anticipating future consequences, and of creating self-imposed patterns of inhibitions, has demonstrated a capacity to consciously control his adaptive instincts, be they of value for self-survival or species-survival. It seems only logical to ask how if man is really capable of fully integrating and harmonizing his dual set of instincts so that every act of self-enhancement will also serve to enhance the welfare of society as a whole.

As the central, inescapable and also quite intolerable conditions of infancy, Alfred Adler has identified smallness, weakness, and helplessness.[*] In each child these conditions automatically give rise to a generalized self-conception of inadequacy. When the infant has matured enough to compare himself with older children and adults, his sense of inadequacy becomes elaborated into a view of relative inferiority. These impressions of inadequacy and inferiority are not guesses, but rather realistic perceptions of the true state of affairs. The infant's dependency is an unwanted reality. Helplessness is an unwanted reality. And feelings of inadequacy and inferiority are further unwanted realities. According to Adler, all these frustrations merge into a strong feeling of anger. The degree to which this anger is experienced depends, Adler noted, upon a large number of factors. One important determining factor is the innate constitutional temperament. No two nervous systems are the same at birth, and variations occur from the extremes of a relatively tranquil nature to that of a hair-triggerlike and violently reactive temper. In addition to such individual biological variations, the degree of felt anger is influenced by differences in the social sphere: the supply of the physical necessities and comforts, the quality of parental loving-care, the presence of siblings and their relative ages and temperaments.

This feeling of anger is universally experienced as unpleasant and as such serves as a motivational force to bring about some transformation in the state of the infant's feelings, and ideally to provide a state of satisfaction or tranquility. When this anger is coupled with a generalized self-appraisal of being helpless, the child (or indeed any animal) will tend to invoke from its arsenal of power whatever it has available to effect change in its current environmental circumstances. The infant may scream, squirm, bang, kick, or utilize whatever potentials exist in his growing psychomotor repertory. Sooner or later, the infant's angry responses precipitate a nurturing response from the environment: he is fed, cleaned, fondled, and so forth. Thus begins the long continuing sequnece of felt need, reaction motivated by angry feelings, and a response from the environment leading to a reduction of need or to a better feeling. This sequence becomes in time a meaningful experience for the child; he learns that he can cause things to happen or apply his limited powers as an adaptive force.

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[*] Alfred Adler, *Understanding Human Nature*, 1927. Premier Books Edition, Fawcett World Library. Translated by W. Beran Wolfe.

As soon as the child's motor coordination matures enough so that he can begin to do things for and by himself, he begins to develop his potentials for modifying his environment directly to suit his interest. When a child feeds himself he uses his power for an adaptive purpose, namely promoting his own survival. While this behavior is initially regarded as "cute," it is also the beginning of the acquisition of such important character traits as self-sufficiency and independence. When the child dresses himself, attends to his own toilet, amuses himself, finds things on his own, protects his property from damage, and performs other actions of self-survival and self-enhancement, he is exercising his powers in a healthy adaptive fashion. And when he does something that is beneficial for another person he is promoting their good will toward him, and this has very definite survival and enhancement implications for him as well.

Power as a Maladaptive Force

The child's coordinated energies can also be applied in ways that tend to be destructive for himself and for other persons or for both. Destructive behavior also has most of its roots in the irrational, instinctual anger of helplessness. In the infant's screaming, banging and other fussing for succorant attention lie the early forerunners of what may later be developed into destructive acts toward the environment or toward people.

In the beginning, the infant's attention-getting behavior has no conscious, constructive or destructive intent: it merely attracts adult attention, and therefore generally results in the child's receiving care which is conducive to his survival. However, this is not always the case. When the infant's needs are not met forthwith, he begins to build up a generalized impression of what living is like, namely, frustrating, lacking in satisfaction, angry. At first, this impression results only in helpless rage. But as neuro-anatomical development progresses, the generalized rage of the child is accompanied by the steadily increasing acquisition of power and the ability to apply it. Now the child can more specifically precipitate the attention it needs or wants; if it is not forthcoming, he has the potential to react in ways that would seem to be revengeful. The child can and does break things, yell, and say things that are abusive. While such behavior is principally the blind expression of anger, it should not be overlooked that this behavior serves also as an exploratory testing device (though unintentional in the beginning) to see what happens when such-and-such is expressed. At times, such behavior does bring about what the child would consider a desirable result: he will often get ministering attention. Sometimes he will get unwanted attention in the form of punishment. Nevertheless, each child learns that angry behavior has the power to satisfy some of his needs or desires.

Originally, the child correctly perceives himself as essentially helpless and powerless, and by comparison perceives older children and adults as quite helpful and powerful. However, in a way that we do not understand, the child somehow seems to magnify both helplessness and the adult's powers. This dual magnification probably has survival value: if the child overestimates the adult's ability to protect him, he will have a greater tendency to stay close and thus get whatever protection the adult actually can provide; and if the child overestimates his own helplessness, it will reinforce his stay-close impulses and give him a good safety margin.

The child comes to certain conclusions about existence and his manifest and potential powers to influence it. In the beginning, these "conclusions" are built up in an impressionistic fashion, but as experience accumulates these impressions tend to firm up into character attitudes toward life in general. If the child's experience of life is mostly pleasant, he will tend to be calm and optimistic. If his experience is mostly frustrating, he will tend to be insecure and pessimistic. For the calm child, it is natural that his capacities for power should be used in constructive pursuits. But for the insecure child it is equally "natural" that his capacities for power should be used to increase his measure of felt security in what he experiences as a frustrating and painful world, even if his actions may have harmful consequences.

The child is perforce deeply involved with the adult as either a fulfiller or denier of needs. He is grateful to the fulfilling adult. He is resentful of the denying adult, and his resentment mobilizes his aggressive capabilities to serve as his own protector and fulfiller. One portion of the child then perceives himself as needing to be his own advocate in the business of obtaining gratification; this portion of his personality seriously embarks upon the business of learning how to manipulate the environment for his own exclusive benefit. In early life, the environment is mainly the parent, and the child thus focuses upon manipulating this one person, usually the mother. Early manipulations are simple ones: the child learns by trial and error that if he does this then the adult does that. But as the child's nervous system matures, he learns more elaborate and also more disguised ways of influencing the parent. Often these manipulations are quite successful and also quite often escape the conscious recognition of the obliging parent. Later, when the child enters the school environment, these manipulations are brought to bear upon the teacher.

That portion of every child which comes to see that the adult cannot or will not fulfill all desires builds up an often erroneous impression of the adult as being actively hostile toward him. The child, feeling his own anger, and projecting this anger into the parent, sets up in his own mind the existence of a struggle between two hostile and warring forces. This scenario is carried into or is sometimes created in the school environment and will be reinforced insofar as the child's experiences continue to be mainly adverse and frustrating.

In an environment perceived to be actively hostile, the child learns to develop and use "weapons" or maladaptive strategies like defiance, revenge, lying, and stealing. Later, we shall consider these maladaptive or pathological mechanisms in detail, but first we shall consider how to prevent the child from needing these mechanisms in the first place by providing opportunities for him to develop self-confidence and responsible competence.

Mastery and the Self-Concept

In order to survive, a child must have two things. First, he must be able to cope effectively with the physical environment. While very young, he will be taken care of, but sooner or later he must go out and fend for himself. He must be able to protect himself against the overt dangers of his environment, and to provide for his basic needs; for this, he needs knowledge and skills, or competence. Second, the child must have a sufficient amount of social approval. Without social approval he might—but not necessarily—survive physically, but he would be dead in every other important respect; to get social approval, he needs to use his competence constructively and effectively.

Table 2 provides a quick run-down of the distinction between mere capability and competence that is used effectively to gain social approval.

TABLE 2

Adaptive Powers and Skills (Capability)	**Mastery** (Effectively Used Capability)
1—May be either constructive or destructive.	1—Is always personally and/or socially constructive; or at least never harmful.
2—May be adaptive in either a beneficial or pathological manner.	2—Is always beneficially adaptive; or at least is never pathologically adaptive.
3—May or may not increase a person's self-esteem.	3—Always increases a person's self-esteem; or at least never diminishes self-esteem.
4—May or may not be exercised with concern for other people's welfare.	4—Always takes cognizance of the welfare of others; or at least is applied when there will be no direct or indirect harm done to others.
5—Are almost always self-seeking.	5—Enhances self, but also is enhancing for others; or at least is never detrimental to others.
6—Could have self-destructive consequences.	6—Never has self-destructive consequences.
7—May or may not be accompanied by awareness of implications of social consequences.	7—Is never exercised without conscious consideration of implications of social consequences.
8—Could bring social approval or disapproval.	8—Will bring social approval; never legitimate disapproval.
9—May or may not be used responsibly.	9—Always exercised with a sense of responsibility.

A person's competence and use of this competence lead to a single subjective perception of himself which we may call *self-concept*. A person's self-concept is what he thinks and feels — experiences — about himself. When he experiences himself as capable and loveable, his self-concept is high. If he experiences himself as incompetent or unapproved, his self-concept is low.

Many children who have great ability have virtually no self-confidence; they do not believe in their own capabilities. Because people cannot be competent until they *know* what they can do, the first step must be to help each child to recognize and to be impressed with his own capabilities.

Some people are in some ways truly inferior. They may be mentally limited and not capable of thinking as fast as other people and are therefore in a weaker position to make out in a competitive society. Severely disturbed children may not be able to integrate their learning expereinces or respond sensitively to the emotional needs of others. A person may be blind, or deaf, or he may have a hyperactive biological temperament that makes it more difficult for him to develop self-control and patience. But no matter what the limitation, and for such a person it is a true one, a lowered self-concept is an accurate perception of reality. This does not mean that he is less human or less deserving of consideration, of course. All it means is that in some areas of functioning he is less able, and recognizing it does not give him an inferiority complex. He *is* in some way inferior or less able.

In the case of people who are in possession of all their faculties and can think clearly and respond sensitively and have the biological equipment and adaptive skills to respond adequately, there is frequently a *feeling* of being inferior or less able. In such cases a lowered self-concept does not represent accurate evaluation of reality. For such a person, his self-evaluation is not based upon an objective assessment of his talents. It is, however, based upon the sum total of reflections fed into him from those around him. If his concept of himself is low, it is because he has been treated in such a way that he could only conclude that he has fewer capabilities and is less wanted, needed, and loveable than he really is. *Or he merely may not have been told anything about his positive performance.*

It is vital for us to recognize how a person comes to evaluate himself. His self-concept is based relatively little upon what he does or sees with his own eyes; it is based largely upon what others tell him and show him about his own being and performance. Let us consider two examples.

Two identical twin girls of average appearance and helpfulness are reared apart. In the case of one girl, the foster parents dwell in their reactions and comments upon such negative things as her hair not being curly enough, lips not being full enough, and height not being quite tall enough. When this little girl helps to clean off the table she is told that she should have removed things in a different order, or that she picked them up in the wrong way, or not fast enough. Her identical twin, with the same physical attributes and helpful behavior, is on the other hand receiving quite different feedback from her foster parents. The second twin experiences commentary on the positive aspects of her appearance and performance. She hears that she has lovely brown eyes, a cute chin, and a lovely smile with beautiful teeth. And when helping to clear off the table, she is told that she is a big helper to want to and be able to do so much. The first child, if exposed to a steady diet of negative commentary — and it needn't be harsh or cruel but merely slightly negative — will grow into adolescence and adulthood believing that she is not very attractive or helpful. The other twin, being exposed to positive commentary — and it needn't be fulsome or grossly flattering but merely positive rather than negative — will grow into adolescence and adulthood experiencing herself as being reasonably attractive and quite a helpful person. While there are of course objective standards of beauty and performance, the fact of the matter is that it is *not* what the child looks like or does, but how the significant adults evaluate her that forms the child's self-concept.

The same phenomenon may be seen in identical twin boys reared apart. Having identical or nearly identical intelligence and willingness to work, each may in the first grade bring home an arithmetic paper with a score of 99%. If one twin has negatively dwelling foster parents who tell him that there is something wrong because he missed one item and that he should do better next time, he will come to think of himself as being not quite good enough and really mainly a failure because he could not please his parents. Yet the other twin might receive exactly the opposite commentary, and being told that he is real smart and worked real hard and that his parents are so proud of him, he will come to think of himself as being a pretty capable and competent fellow and he will develop a sense of self-confidence. Capability, *if not accompanied by the overt recognition and praise which builds self-confidence*, is relatively meaningless in terms of personal satisfaction and happiness.

Assuring Self-Confidence

Everyone becomes powerful, either in ways that are adaptive or in ways that are maladaptive. A person can be quite capable and still have virtually no confidence in himself, and thus be far less likely than the self-confident person to try to use his skills and knowledge. Since self-confidence does not develop by chance, how then does it come about and how can we be more certain that it will really occur? There are several key ingredients that lead inevitably to the acquisition of self-confidence, and it is upon these cornerstone ingredients that the HDP's mastery theme has been built.

1. *Personal Involvement*. You can't learn anything if you don't pay attention, and you can't pay attention unless you want to. In the Magic Circle, children are presented with materials that are interesting to them *at their stage of development*. When a child is talking about what he knows about and is interested in, he will be personally involved; if he is listened to, recognized by name, praised for his contribution by name, and reminded of the good feeling he is having while being productive, he will be even more personally involved.

A child cannot become personally involved in learning some skill if he cannot see the *usefulness* of that skill. One of the gravest and also perhaps most legitimate of all complaints about our educational program is that too often the children cannot see or feel how what they are being requested to learn is ever going to be useful or valuable for them. I have kept for reference a *New Yorker* cartoon which satirizes this "credibility gap" perfectly. A large, prosperous looking, chairman-of-the-board type frowns through his horn-rims at the report card he holds in his hands. Below him cringes a small, anguished child. Addressing the child in what is obviously an authoritative and disapproving tone, he asks: "Do you realize, young man, what C-minus can mean in terms of lifetime earnings?" As responsible adults who create and administer compulsory programs we should accept the burden of proof and show the children how and why some educational activity that we are forcing them into is going to be useful or meaningful to them.

Nobody can develop much self-confidence over the acquisition of skills which he cannot recognize as contributing to his power or to his betterment as a person. When the child can see the social utility as well as the personal utility of his increasing powers, he will then be able to recognize himself as a contributing member of society and his self-confidence will expand accordingly. This issue of utility is crucial. If a child is requested to learn something that has no utility *as he sees it*, he is not going to easily become interested. Nor will it increase his measure of respectful admiration for the person who is offering him what he perceives as a waste of time. Children do of course apply themselves when given a meaningless challenge. But Anna Freud found long ago that the main reason that children learn is to gain the approval of the adult, and the secondary reason is its correlate, the fear of punishment or disapproval.[7] We owe it to the child to distinguish between his motives for learning. We are mistaken to tell ourselves that the child must be interested in an academic challenge, when most of the time he is really working or going through the motions to gain approval and avoid disapproval. This confusion in the adult's mind partly explains the universal phenomenon of children saying, "I hate school."

In our mastery sessions, the "lessons" have been selected for their immediately graspable significance for the child. (Lessons that turned kids off were immediately discarded.) Knowledge acquired in close association with its utilitarian potentials is in fact a skill, something expressed as *performance* or *behavior*. It is what one does, and how well that one does it, that determines whether there will be enhancement and survival or deterioration and extinction. Learning to sit still and be patient — to have self-control — is both knowledge and skill. Learning to develop and control a language for your feelings — for talking about whether or not you should poke Johnny back or how you feel when your mother doesn't pick you up and you have to walk home from school — is both knowledge and skill. The ability to listen well is both knowledge and skill. Learning how to ask for a favor or how to make somebody feel good or bad is both knowledge and skill. Such knowledge and skill are acquired because it is both interesting and useful for children to acquire them; they want to, and they want to because they are deeply involved personally with these issues.

2. *Assured Success.* Success breeds confidence. Failure breeds insecurity. Our strategy calls for adjusting the level of challenge so that it is difficult enough on the one hand to attract the children's interest, but easy enough so that each and every child in the group will assuredly succeed in the performance required. Assuring success (and reducing the opportunity for failure to a bare minimum) is probably one of the greatest contributions that can be made to good educational methods, and has been most dramatically and effectively demonstrated in programmed learning. When the child succeeds he tends to like what he is doing, like the people he is doing it with, enjoys being able, and develops a strong belief in the meaning and value of *effort* to learn.

The basic business in the emotional life of a child is to be able to prove to himself and others that he is capable. That's the greatest feeling on earth. That's victory without a loser. It's winning without anybody being put down or defeated. But children cannot prove themselves capable in tasks whose purpose they don't understand. But they desperately need to succeed at something whose meaning *they* can see. I recall one such incident which impressed me with the do-or-die feeling children have about succeeding or failing. I was working with a circle of about ten five-year-olds in a disadvantaged neighborhood. They were totally mute and sat like statues. They had been presented to me because of their withdrawn nature. I was attempting to demonstrate a way of increasing feelings of self-confidence using a motor coordination task as the vehicle. The task had been included because of its intrinsic interest to children approximately this age. I told these withdrawn children that I could do something that they could not, that I could pick up two things at one time with one hand. These items were a block and a blunt nose scissor. They became instantly unfrozen and everyone of them had their hand up at the same time. The reason was obvious. Each one perceived a chance to prove to himself and others that he had capability, that he was a winner and not a loser. Each one felt certain he could do it. They did and they were delighted. To me the withdrawn surface they displayed suggested that they were accustomed to being challenged with things that either had no intrinsic excitement or else perceived the task as a predictable failing experience.

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[7] Anna Freud, *Introduction to Psychoanalysis for Teachers and Parents*, 1935, Emerson Books.

3. *Praising Commentary of Adults.* Man needs feedback from the environment. He needs some experience that tells him that this is a better way to do it than that. He is genetically set to receive feedback that confirms that things are working out, and this confirmation we call praise or reward or reinforcement or whatever. In natural environments, this feedback is almost always tangible: you know you tracked your prey right because you're eating it, and that sort of thing. In the utterly artificial environment of the classroom, reward is seldom tangible, seldom immediate, and what is being rewarded seems meaningless anyway — a "right answer." The only thing that is deeply meaningful to children as a reward is the teacher's approval. As a four-, five- or six-year-old, the child unconsciously sizes it up this way: this big person can protect and provide for me and it's best to stay on his good side. For older children, approval is simply a very gratifying experience, just as it is for the rest of the human race. The very powerful positive influence of immediate praiseful adult recognition must therefore play a central role in any educational endeavor. If children had to choose between being accomplished and not approved of, or being unaccomplished but approved of, they would quickly choose the latter. However, since we know that both accomplishment and approval are vital, we must provide both; and since we know that approval is more important to the child, we must place *the most emphasis* on the approving or praising of accomplishment.

The recipe for self-confidence may therefore be summed up in this way. The child acquires those skills that bring him personal satisfaction. Because these skills can be immediately applied, they can be immediately praised by the adult, and the child recognizes that he does in fact possess a number of such skills and learns to trust in his powers and therefore becomes self-confident. The self-confident child can then be shown that his powers and skills can be used constructively or destructively in relation to himself and others, and that positive self-esteem and social approval derive only from a constructive use of these powers and skills. Thus mastery.

Because mastery is rarely systematically encouraged, children frequently hit upon maladaptive or destructive strategies for developing and using their powers.

Maladaptive Strategies

Defiance

When the child is having his each and every need fulfilled by the parent, his behavior is automatically accommodating or compliant. However, when the child's experienced needs are not being met as they arise, he becomes angry and attributes hostility to the basically nurturing parent and tends to resist the uncoordinated attentions of the parent as harmfully intended. The infant may turn away from the breast or spoon, or stiffen when about to be picked up; the young child may not come when called, or keep placing his arm in the wrong place when the sleeve is presented for getting dressed.

While originally these resistive maneuvers are simply reflexive responses to experienced danger and anger, as the child matures mentally he realizes that he is producing great irritation in the parent. This can and often does become a conscious mechanism of defense corresponding to a refusal to "cooperate with the enemy." As a conscious strategy, it differs therefore from the mechanism of withdrawal, which is in effect the unconscious equivalent of defiance. After the age of three, the exercise of power as defiance appears in the form of losing things, or being unable to find them, "not hearing" the parent and thus not coming when called, or through some other uncooperative mode of expression. During the school years, it appears as not being able to get dressed in time, not getting to the table in time for breakfast, being late for school, "losing" report cards and other messages from school, "forgetting" to do chores, failing to brush teeth, and other such aggressive maneuvers disguised as passive lapses or oversights.

In adolescence, this conscious pattern appears as a generalized failure to do school work, to find part-time work (when there is plenty available), and an essentially parasitic and aimless pattern of irreponsibility. In adulthood there is an accumulating history of job failure, marriage failure, parent failure.

The powers of the defiant person are mobilized to defeat what is perceived as an enemy environment. All of the agents of society, trying to offer what they can, are perceived and dealt with as attacking forces and are very effectively neutralized. This kind of manifestation of power is of course maladaptive because it contributes nothing to the human community. More importantly, it is maladaptive because of the destructive consequences for the defiant person. He does not develop productive skills and thus does not experience the good feelings that accompany productivity. He does not contribute toward the welfare of other people and thus does not earn or experience many of the good feelings that are obtained through social approval. And worst of all, a great dislike of self develops because the defiant person inescapably experiences himself as destructive, hostile, and cowardly. In a truthful moment the child would say, "I am no good."

How To Intervene Constructively With Defiance

Patterns of defiance may be prevented by:

(1) Recognizing that the noncompliant behavior such as "losing" something or "not being able" to find something, or "not hearing," has a very large conscious component
(2) Recognizing that the child may therefore fairly be regarded as accountable and responsible
(3) Telling the child that things don't just happen, but that *we make them happen* (or *not happen*)
(4) Telling the child that whatever he did or did not do happened because he wanted it to, and
(5) Assuring the child that you know he will try harder next time to do (whatever it was)

Revenge

Revengeful behavior is so universal that it seems reasonable to assume that it has some potentially adaptive benefit, but it is easier to explain as simple misdirected aggression or perhaps even mimicry. Young children often seem to gain some delight by "punishing" others, as though to restore their sense of fairness or pride.

In the infant early signs of revenge can be seen in nipple-biting, knocking the bottle over or scratching. After the age of three, it appears in the form of hitting, biting, pinching, or similar behavior. During the school years the child becomes more sophisticated, and he can then "get even" by destroying or marring another person's possession, or by name-calling, or by reminding the other person of some embarrassing inadequacy. The variations are almost endless.

In adolescence, revenge may take the form of deliberately misleading or disappointing another person. It may be expressed by telling unkind stories or by deliberate social exclusion. The possibilities are endless, the consequences rarely productive. When revengeful behavior persists into adulthood, it is pathological in the extreme. History provides an infamous example in the personality of Adolph Hitler.

The use of power when expressed as revenge is destructive in every way, with the exception of the momentary sense of satisfaction experienced by the person who is now "getting even" and "showing them."

The unconscious mechanism of overcompensation and the conscious strategy of revenge have something in common. Overcompensation is unconscious image-making motivated by the need to "prove" that one is not inadequate and therefore unacceptable. The overcompensatory behavior and bragging are unconsciously designed to "show" the other person that he would be wrong not to give acceptance, and is motivated equally by feelings of inadequacy and hostility and by the desire to gain acceptance and approval. In revenge, however, the possibility of getting love or approval is consciously renounced. Revengeful behavior becomes habitual when the child's infantile assumptions that other people are consciously, deliberately, and actively antagonistic to his survival become confirmed. Revenge is personally maladaptive and destructive because the revengeful person experiences himself as destructive and therefore bad and thus intensely unlikeable. It is almost as though he wants the world to hate him as much as he hates himself. Revenge is of course destructive of ordinary human relationships; and when the revengeful person has real power, he can make rubble of the world.

How To Intervene Constructively With Revenge

Since revenge occurs in response to real or imagined harm, early intervention must look for a menacing cause of some sort. Stepwise prevention of the revenge mechanism will therefore go something like this:

(1) Identify the aggravating agent, which could be real or imagined
(2) Tell the child that you know (when you are able to learn the cause) what it is that has made him unhappy
(3) Tell the child that you will see to it that such a thing, if it is really someone else's fault, it will not happen again
(4) Help the child, if he has acted revengefully because of an imagined danger or insult, to see that he was guided by a fearful thought rather than something real

(5) Tell the child with firmness that damaging an object (in his vocabulary) or hurting someone else is never allowed, and that we don't like ourselves when we do things like that

Stealing

Stealing is a method of acquisition that stands in direct contrast to productive effort. In stealing, the child acquires something that will sustain or enhance his existence without working for it. Here the child's adaptive powers of motor coordination and intelligence are applied to bring to himself the advantages of another person's labor and has therefore a positive adaptive benefit. On the other hand, stealing has deep destructive repercussions because the thief suffers a severe loss of self-esteem, no matter how he rationalizes or glamorizes his action.

In infancy taking something that belongs to another person is an amoral event because the child, having limited mental powers, does not comprehend the implications of what he is doing in terms of the rights of others, and of course there is no accompanying loss of self-esteem. Thus the application in this way at this stage of development is not maladaptive or pathological. Before the mental age of approximately five there are only the vaguest notions about the rights of ownership.

After the age of five or six, however, the childs knows the difference, knows and feels the difference between right and wrong in the matter of property. When he or she steals something, there are inevitable feelings of guilt and a loss of self-esteem. It is true that children will brag to others and to themselves about their prowess and shrewdness in some theft, but this is a form of unconscious denial concealing their disrespect for themselves as being "no good."

During adolescence stealing, with the exception of the rather rare condition of kleptomania, is a completely conscious and almost always planned exercise of adaptive powers. The motive force is almost always anger. This anger may derive from any of a large variety of frustrations — not receiving sufficient attention or love, envy about not having the material things that others have, and so on. Stealing may also be motivated by revenge, and pleasure taken in the knowledge that another person has been denied something that makes him feel good.

The application of knowledge and skills to obtain something which is not earned is a severely maladaptive exercise of human powers. It is socially destructive because it undermines the meaning of someone else's productive efforts. Worse, it causes the person who steals to dislike himself deeply, and this feeling of shame simply rots a human being.

How To Intervene Constructively With Stealing

Stealing technically cannot occur until after the child is able to tell right from wrong. While the absolutely clear-cut distinction does not occur until about age five or six, vague impressionistic discriminations have been shaping up since the child was three. Between the ages of three and six the child should always be given the benefit of the doubt in the question of deliberate intent. However, taking something wrongly must never go unnoticed, even though reprimand may be completely inappropriate. The reason for this is that all behavior tends to become stamped into the nervous system simply because the behavioral sequence was enacted. This is especially so if the behavioral sequence culminates with a pleasurable feeling. Thus when dealing with very young children, we are not principally concerned with morality, but rather with the prevention of certain behavioral sequences. With older children, we are of course dealing with the fully conscious and deliberate act of stealing. To break up patterns of behavior that may or may not be actual stealing, the teacher should:

(1) Ascertain for certain (when possible without conducting an inquisition) that stealing has occurred
(2) Explain to the child that he may not have known it, but what he took is something that belongs to another person (or to the whole school)
(3) Explain to the child that by doing so he is making another person feel badly because the other person will not be able to have or use it
(4) Assure the child that you believe that he doesn't really want to make anyone feel bad if he can learn a better solution to his problem
(5) Inform the child that he now understands that taking something that belongs to another person makes that person feel bad and you hope he won't do it again
(6) Assure the child that he may and should tell you when he wants or needs something and that together you will figure out how he can get it so that nobody will feel bad

When the child knowingly and deliberately steals, then we should first look to what may have caused him to behave in this fashion. When there is time to learn what the triggering agent was, it will almost always be found that the child is experiencing a sense of deprivation, and its specific form will usually be found to be an insufficient amount of kindly adult interest.

Lying

Lying is the conscious equivalent of the unconscious defense of denial. With increasing mental maturity after about the age of three or four, lying steadily crystallizes away from fuzzy uncertainty between fantasy and reality and develops as a fully aware and highly conscious device.

Before age three, limited intellectual development precludes the possibility of lying for the typical child. But between the ages of three and six it is often difficult for the child (or an observer) to know whether what is going on is the expression of hopeful wishes and fearful expectations or whether it is the deliberate falsification of reality.

After the age of six, almost all reality-falsifications (excluding those arising from perceptual distortions) are lying. Lying for its "own sake" does occur, usually as a way of developing one's powers of affecting another person through play. The child will also lie during these years, and after, to get undeserved recognition or approval, or to get another person to give him some undeserved material object or privilege. And very often lying will occur as an adjunct to the avoidance of work and responsibility.

In adolescence there is an acute increase in lying for the purpose of gaining more social acceptance or acceptability. This is very often associated with obtaining those privileges which are usually reserved for those of more maturity and responsibility.

In adulthood, lying is of course an extremely complex mechanism. One often lies to oneself (such partly conscious and mostly unconscious lying is called "rationalization"); one may at times lie because certain social patterns make life easier and more pleasant for everyone if some shading of the truth occurs; or one may lie benevolently because one sincerely wishes to protect someone else. In general, it should be kept in mind that lies basically serve to avoid anticipated negative consequences and to promote what are perceived as anticipated positive outcomes. (The reader is referred for a more comprehensive treatment of lying and adjustment to Karen Horney's *Neurosis and Human Growth*.)

Lying is by definition a falsification or distortion of reality. Under conscious direction the lie is calculated to misinform and thereby to mislead. It is designed to influence the motivation and probable behavior of another person. Most typically, lying is used as a secondary protective device to avoid discovery and punishment for such power expressions as defiance, revenge, and stealing. The lying child is trying to avoid consequences that would bring harm to him or else he is trying to promote beneficial consequences. Thus the power of intelligence and verbal facility are mobilized to avoid either punishment or loss of social approval or to bring some reward. As such, this mode of adaptation could be considered to be largely positive.

However, there are several inescapable consequences to lying. When the child lies, he knows he is mistreating other people by manipulating their information and behavior. Sensing that these things are hostile and unfair, the child suffers a severe loss of self-esteem. He knows himself to be doing something that he fundamentally believes is wrong (though he may deny this vehemently on the surface) and accordingly dislikes himself. He is never truly proud of this exercise of power, even though he may brag to himself and to others about his ability to fool people. In addition to the personal loss of self-esteem, there is going to be, sooner or later, a loss of very much needed social approval, because the chronic liar almost always comes to be known as such. Furthermore, when the lying skills are being acquired and practiced, the equally challenging and far more beneficial skills of truth-telling are simultaneously neglected.

How To Intervene Constructively With Lying

In order to prevent habitual lying, the teacher should:

(1) Ascertain that lying has in fact taken place
(2) Very gently and tactfully tell the child that you find it hard to believe him
(3) Tell the child that in *your opinion* the truth needs to be determined
(4) Tell the child that you know that he *wishes* that what he says were true
(5) Inform the child that life and people are never perfect, and that he won't feel good about himself if he gets into the habit of telling things that he *knows* are *not* so

General Principles Of Mastery

We may now sum up the nature of self-confidence and responsible competence in a series of general principles.

*The masterful child has acquired and continues to acquire knowledge and skills that are personally meaningful and satisfying to him in terms of his survival or enhancement.

*The masterful child has received sufficient recognition and approval for what he has accomplished so that he will inevitably have confidence in what he is capable of doing. He has been challenged with tasks at such a level that success was certain. He has a measure of self-confidence that is equal to his capabilities, not more, not less.

*The masterful child is tolerant, and has a positive attitude toward his mistakes, which he perceives as an integral part of the opportunity to learn and not as signs or proofs of inadequacy.

*The masterful child has a postive identification with the capabilities and accomplishments of others, whom he perceives as fellow members of the human race. He never uses his capabilities to harm another person as evidence of his "superiority." He takes pride in the application of his skills for socially beneficial purposes, and is conscious of the social usefulness of his and other people's productivity. He enjoys helping other people to become more effective, and is never arrogant or condescending. He has acquired an optimistic orientation toward man's potential capabilities to deal constructively with almost any challenge.

Mastery Experience In The Human Development Program

The following is a summary by Level of the mastery curriculum and the stages in which it promotes self-confidence and responsible competence.

Preschool and Kindergarten. The child is provided with a wide variety of tasks—linguistic, counting, motor performance, dressing, health, and social—which interest him and at which he can succeed and for the performance of which he is immediately praised. Everyone has had a young child hold up a piece of art work. He's not just showing you his art. That's really slightly incidental. It serves as an essential vehicle by which he can ask if you believe that he has done something well enough and if you approve of him as a person. This is the latent, but basic communication. He is asking a question. This is a question that is on every child's mind, though he may never verbalize it. Every child is continually asking himself, at either the conscious or unconscious level, "Am I capable? Can I do things?" And every child wants the same answer, "Yes." So we give approval, which we call praise, because every child needs it. And just as the nutritionist assures that vitamin B will be in the diet, we make sure that praise is in the diet. We want the child to believe in himself and if he has these experiences, and they are capped off with wished-for and credible praise from the adult, he will inevitably feel more self-confident.

Level 1 (first grade). If a child has had two years of the program and he is now at Level 1, advanced mastery concepts are introduced. If children are now in the first grade but have never been exposed to the program, then they will experience the ritual for developing self-confidence in the seventh and eighth weeks which focus on mastery in language and math skills. In the next weeks first graders are presented with "How I Got What I Needed," and "How I Got Into Trouble," and "My Powers To Be And Do." The focus has now shifted to the next rungs of the ladder of responsible competence, that of effectively applying what they have learned and feel confident about, and of experiencing themselves as children who have power. By telling about how they got their needs met they mildly boast about their effectiveness. By sharing the ways they got into trouble, they learn how trouble can be avoided as they listen to the helpful suggestions. Both activities foster more effective functioning. In describing their powers they have the opportunity to remind themselves and to have others as witnesses that "I have power and make things happen." Without having such experiences, children tend to dwell on their inadequacies and feelings of helplessness.

Later on in Level 1, their megalomania is tapped. The children are allowed to talk about "If I Could Do Anything That I Wanted To Do . . . ." This game bridges the terrain between experiencing oneself as powerful (overtly listening to the temptations that emerge as the fantasy level is brought to the surface) and experiencing oneself as responsible (overtly considering the use and effects of such fantastical powers). When the fantasy level surfaces, so do the thoughts of murder, plunder, and sadism. The teacher is prepared to listen to and accept such fantasies, knowing that they are normal and that suppressing them damages the child. She knows further that such verbal catharsis or cleansing ultimately reduces the likelihood that any of these destructive fantasies will ever be acted out in the world. (For a fuller treatment of this question, the readers is referred to Virginia Mae Axline's *Play Therapy*, 1947, Houghton Mifflin Co.)

Still later in Level 1, the children's attention is focused upon the next rungs of the ladder of becoming responsibly competent. Now they are presented with the chance to talk about being self-sufficient, to learn the consequences of making or breaking commitments in terms of people's feelings, including their own feelings of self-respect. Responsibility is specifically elucidated in such games as "I Know The Good Results Of My Behavior" and "I Know The Bad Results Of My Behavior." The program at this stage is preparing the way for the next level in which character-building experiences are fostered directly from the base established in the first three levels.

Level 2 (second grade). There is review of getting your needs met in ways which avoid trouble. Further opportunity is provided for the children to consciously experience and talk about their increasing powers, and then they are given the chance to give free rein to their grandiose imagination, thoughts which would ordinarily be repressed unless opportunities are deliberately provided for the cathartic and universalization benefits. Children who have these opportunities to express what is generally considered to be unacceptable, retain a feeling of being "O.K.," of being normal. And it is easy to accomplish this healthy self-image with children. You literally have to fight with adults in psychotherapy to convince them that they are pretty usual people, with the same grandiose fantasies as everybody else.

As Level 2 progresses, the children are provided with more complex challenges in which they discuss the issues of their growing sense of pride or shame, of being responsible or irresponsible, of conforming or rebelling. They are provided with the chance to discuss the temptations to take things that do not belong to them and to tell things that are untrue. And always there is a discussion about whose feelings get hurt in these kinds of events.

The children have the chance to tell what they like about school, and what they dislike about school. They talk freely about their sense of adequacy or inadequacy, and they continue as always to offer helpful suggestions to each other, and are capable of listening to justifiable and constructive criticism without being torn apart.

Level 3 (third grade). Children have now experienced self-confidence, power, self-sufficiency, responsibility, effectiveness, coping with the temptations to steal and to lie, retaining a sense of self-respect, and the issues of pride and shame, conformity and rebellion. They have experienced themselves as typical mortals who need to cope with the nagging question of whether or not they are typical and reasonably normal people.

The issues of responsible competence are now encountered as more intricate challenges such as "When I Had A Hard Time Choosing Between Two Things," "What Happened When I Did Not Use Self-Control," and "I Did Something That I Wanted To Do, But It Made Me Feel Like A Bad Person." In the sessions at Level 3, the children are repeatedly faced with the challenge of behaving in an integrated fashion so that their behavior is congruent with their avowed value system. A person can only continue to respect himself if he behaves only in ways of which he approves. When a person behaves counter to what he believes, he loses self-respect. The benefits of the program at the third-grade level derive from having the children repeatedly confronted by incongruencies, inconsistencies, and inauthenticities in their integrated patterns of behavior. Karen Horney has presented convincing evidence that a person must be congruent in his avowed values and his actual behavior if he is to continue to like and respect himself. Authentic people are more emotionally mature people, and authenticity is fostered at Level 3.

Social Interaction

The reader will have noted that the problems of awareness and mastery are all bound up in reactions by and to other people. We have had to recognize the accepting attitude of the teacher as the single most powerful influence in avoiding the dangers of repression in the school setting. We have had to indicate that continual praising commentary is the strongest single determinant in the development of self-confidence. When underlining a positive self-concept as the most fundamental characteristic of a person who makes an effective and satisfying adjustment to life, we have had to insist that this self-concept is largely the creation of other people.

It is as though a man were a work of musical or literary art. Like a poem or a symphony, he comes into being through a purposeful combination of certain basic materials. The nature of these materials dictates that they be combined in only a limited number of ways. In the process of being combined, these materials are acted upon by a force that is a complex, unique mixture of accident and intention, and they are thus given a design that is both unique and yet similar to every other design. Like a piece of music or poetry, a man extends a certain distance into space and time, and then has an end. And like a work of art, no man has a fixed or immutable worth; he is valued or devalued — preserved, treasured, neglected, lost, defaced, or destroyed — by the nature and quality of response he receives from an environment that is, in all but a few particulars, indistinguishable from the sum total of human beings who have known or beheld him.

Man has long noted, wondered, and lamented that he is a being capable of doing both great good and great evil. He has imagined and committed indescribable atrocities against his fellow man and against the physical body of his planet, and indeed presently threatens all organic life with extinction. Yet he is capable of loving-kindness, of beauty, courage, and wisdom, of all the splendors of the spirit and all the magnificence that deeds may have. Man's duality of nature and action has been reflected both in his metaphysics (gods and devils) and in his potboiling melodramas (Dr. Jekylls and Mr. Hydes). What, we may ask, does the typical child look like?

In the years 1924 to 1927, Susan Isaacs compiled a monumental record of direct observations of the social behavior of preschool children at the Malting House School in London.[10] Nowhere is the reader likely to find better descriptions nor simpler and more natural interpretations of the way young children spontaneously relate to each other. Her detailed observations support the generalizations made by Katherine Bridges, the source of the following quotations. On the spontaneous development of compassion, Bridges reported:

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[10] Susan Isaacs, *Social Development in Young Children*, 1933, Routledge and Kegan Paul.

> Children usually enjoy their first experience of disturbing another child. They laugh if they accidentally knock over the child's bricks, or trip him up, or hit him while wielding a spade. Very soon their understanding grows to the extent of making them refrain from laughing at the discomfiture they have accidentally caused. They stand or stare in silence, looking somewhat perturbed themselves. Some children have reached this stage by the time they enter school. Later they may express their sympathy and perhaps regret by putting an arm around the child they have hurt, or by trying to comfort in some other way. When language is sufficiently developed a child will sometimes apologize for hurting or disturbing another.[11]

Such an account demonstrates with convincing simplicity the natural and spontaneous emergence of the compassionate side of human nature, along with the quite early expression of socially destructive impulses. Bridges frequently describes how readily these impulses are channeled into socially compassionate behavior by the intervention and guidance of the teacher:

> Some of the bigger children find it irresistible to knock about and fight the smaller ones. It gives them such a delightful sense of power. With the help of reproof and suggestions from the teacher this feeling of power comes to find ample satisfaction in protecting and helping the smaller children instead of bullying them.[12]

It is clear from such accounts that, in four- and five-year-olds, aggression or helpfulness may be substituted one for the other with relative ease by the interested teacher. All nursery school teachers know that this is the way it is with children of this age. The child's susceptibility to adult suggestion will never be greater. Before age three, the child is insufficiently experienced to really comprehend what is expected of him. By age five he knows what is expected of him and has a pretty good idea of why, the "why" being equivalent to "because that's what it takes to get along peacefully with the needed and powerful protector." After age five children become increasingly resistant to adult guidance unless it is perceived to be rather strictly in accord with their own objectives. Beginning at age three and increasingly thereafter, the child discriminates between those adult expectations that seem to be aligned with his own desires and those that are not, and as this discriminatory power grows so does his resistance to guidance. If you want something done, ask a four-year-old. If you want an argument ask an eight-year-old.

With increasing maturation, the young child tries to become oriented to his environment as rapidly as possible. He seeks to know, and assumes that whatever is expressed by an adult is true and proper. He actively seeks to learn what he *should* do and *should not* do, and the nearest adult is the source. (As any tourist knows, one of the best ways to get your bearings in unfamiliar territory is simply to ask someone who seems to know how things should and should not be done. In such instances, one invests a surprising amount of trust in these "someone's.") This striving to learn the should's and should not's happens to be tied in directly with the child's great need to be regarded fondly by the adult. As Bridges stated it:

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[11] Quoted in Isaacs, ibid.

[12] Katherine Bridges, *Social and Emotional Development* of the Preschool Child, 1931, Routledge and Kegan Paul, Ltd.

> Part of social development is learning to distinguish between right and wrong conduct — that is, socially approved and disapproved behavior. A child first learns what to do and what not to do himself, and as he begins to take more notice of the other children he learns to recognize their good and bad behavior. Errors, mistakes, and bad conduct seem to be recognized first. It is much later that a child points to, or comments upon, another child's success or good behavior.[13]
>
> One of the major interests which children develop early is interest in good conduct. They wish to be approved, to do things which bring pleasing results. They develop a love of power and set standards or ambitions for their own achievement. Some children, when they fail to achieve the standards they emulate, when they are afraid of losing adult approval or meeting disapproval, become depressed or annoyed or cry in disappointment. Their assertive tendency or drive for power is thwarted, their love of display is unsatisfied and their self-confidence is shaken. If adults are too harsh in their discipline when a child is already depressed and miserable over his own failure, the little one may develop an emotional attitude of shame toward his conduct. This shame, this fear of failure and disapproval will grow with repeated experiences of like kind until later it may drive the child into more serious delinquencies in order to cover up a deep but inappropriate sense of guilt.[14]

Why do children have equivalent innate potentials for aggression and nurturance? The innate potentials for helpful, supportive behavior seem "reasonable" enough: shelter-making, love-making, and training of the young are all examples of nurturing activities that are both satisfying to the individual and survival-enhancing for the community or species. But in the case of aggressive, socially negative behavior we are confronted with activity that seems to be ugly and useless when viewed from a similar perspective. The search for possible benefit or positive value in aggressive and destructive behavior has challenged the keenest of investigators; though nothing really definitive has emerged, a few quite interesting and helpful ideas have been forthcoming. If we wish to guide our young children into avenues of healthy personality development, we must try at least to understand the aggressive tendencies which every child must grapple with and somehow resolve or transform. One thing we may be quite sure of: however undesirable certain aggressive behavior may be, the impulses which power it should never be regarded as intrinsically evil, vicious, depraved, or given any moral label whatever. We shall devote ourselves in the following pages to an extensive consideration of various kinds of human aggression, but first I would like to mention several critical needs in the social area which the teacher can neglect only at the gravest peril to her own performance and that of her children.

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[13] Bridges, ibid.

[14] Bridges, Ibid.

Attention, Acceptance, Approval, and Affection

Need has a central role in all human relationships. People need each other for a wide variety of mundane functions — to gather food, to construct shelter, to produce offspring, to protect the community, and so on — which have been taken for granted or deemphasized in urbanized cultures. Large, complex societies have in a similar way deemphasized certain elemental emotional needs. These emotional needs have their roots in the immensely long prehistory of the human species, when small intensely cohesive groups that kept close track of every member survived and all the rest didn't. We, of course, have the winning genes, and along with them have an intense *need for* attention.

Attention is notice or recognition. It is simple acknowledgment of your presence, of the fact that you exist. If you are being paid attention to, someone is looking at you or in some way indicating — by a flicker of the eyelids, a nod, a stare, a change of posture, anything — that he is aware of you as a physical presence. Attention in this sense doesn't sound like much, but if infants don't get the minimal amount, they simply die. If adults don't get the minimal amount, they become psychotic. And if young children don't get attention *in large doses*, they become either withdrawn or disruptive.

Only slightly less critical is the *need for acceptance*. The opposite of total acceptance is total rejection, and total rejection has always meant almost certain death. In primeval conditions, an expelled member of the tribal group was soon killed by someone or something. Whenever and wherever relatively small closely knit communities, however, civilized, have been a prevalent cultural feature, total rejection has meant banishment or exile and that has usually meant physical death: the exiled individual was quite literally an outlaw, out of the protective and right-conferring matrix of the community and prey to any and all who chanced upon him. Most modern states — large artificial communities — still reserve the right to reject members totally by executing them. Acceptance means essentially that there is a *place* for you, a place created by the group however large or small that group might be. The place can be utterly subordinate and disagreeable, but it is still yours. The prison is such a place, and men half-deliberately return to prison because it is a place they can be sure they belong in. The classroom is also such a place, and expelling a child will upset him, no matter how brave or unconcerned or happy he may pretend to be. It is better to have lowly status than to be driven away from people altogether.

There are many degrees of acceptance, of course, and many ways of accepting, but they are all rooted in a kind of territoriality and in a kind of neutrality. The most satisfying kind of acceptance is near-total acceptance, and this is essentially a state of the widest possible neutrality: the totally accepted person feels that nothing he does or says or thinks or feels will cause him to be rejected or expelled *as a whole person*. He may therefore unfold himself, unburden himself, reveal himself, be free. Something approaching total acceptance is the prime tool of most helping professions: good priests, good lawyers, good doctors, good therapists, good social workers, and good teachers must all be prepared to encourage and accept extensive revelations or exposures of experience generally considered for one reason or another to be unacceptable. You can't help someone until you know what's the matter; you can't learn what's the matter unless you are ready to ask and listen; and *you won't be told* if you indicate that you can't *accept* what you hear. Acceptance therefore implies the absence of normative evaluation or judgment. Judgment is always a qualitative and never a neutral act, and always implies approval or disapproval, and approval and disapproval are in essence *emotional responses*.

Everybody needs approval. Approval is a warm, positive emotion that evokes a warm positive pleasant feeling in the person being approved. This feeling seems to "mean" that you're okay, normal, up-to-snuff, a good example of the species, secure, comfortable, and not likely to be rejected or ignored. Approval creates a sense of emotional community, of sharingness, of being emotionally as well as spacially a part of something; the approved-of person feels stronger, more solid, larger, feels linked or connected in a positive way. The more things you approve of in a person, the better he feels; if you approve of a little bit of what he is or does, that little bit will be quite literally reinforced or strengthened. If you tell a man you like or approve of his jacket, he will wear that jacket more often, and leave his others in the closet more often. If you tell a child that you approve of his contribution to a discussion, he will contribute more often, and tend to forget whatever is not specifically approved.

The opposite of approval, disapproval, is also an *emotional* response, and hence still creates a kind of closeness or contact, even though it is a negative one. But even a negative contact is still a bond or connection of some sort, even though it creates a shrinking or weakening in the person who is the subject of disapproval. Whatever is disapproved of will tend to stay in its respective closet. And yet disapproval is still better than no emotional contact or touching at all. We are *closer* to people we disapprove of than we are to those whom we accept, in the sense of antagonistic involvement.

Tragically, many people do not know how to get attention, acceptance, and approval at the same time. So great is their need for attention, however, that they will do quite literally anything to get it, even if that means incurring rejection and disapproval. It is very important therefore that children — from whom we demand and take far more attention than we give — learn what the successful and unsuccessful approaches to attention-getting are.

We may consider attention, acceptance, and approval as different kinds of closeness. Attention means "I know you are here." Acceptance means "You have a right to be here." Approval means "I endorse something about you, I share with you a good feeling about something you are or do, I support you." Affection means "I like you."

Affection is a natural, needed, genuine closeness *between two individuals as individuals.* It is a closeness that often expresses itself through the sense of touch, or through some form of personalized contact which may be regarded as a kind of social equivalent of touch. A pat on the back, an arm around the shoulder, a friendly poke or nudge, a caress, a kiss, a telephone call remembering someone's birthday, a get-well card, a gift, a specially planned meal with all one's favorite dishes, all are forms of behavior which express the special particularized relationship of closeness and warmth that we call affection. Genuine smiling, joking, winking, chuckling, and so on, are all affectionate signals of communications which indicate that a relationship of intimacy or physical closeness does or could exist. When someone is physically close to you — say within arm's length or striking distance — you instinctively and almost instantaneously evaluate him as "friend" or "foe." If he is smiling, chuckling, etcetera, in a genuinely pleasant manner, he is a "friend;" if he is unsmiling or psuedo-smiling, he is a possible physical threat, and you instinctively want to back off a few paces.

The need for relaxed, warming, reassuring closeness or intimacy is deeply ingrained in human beings. Affection has many degrees — from true pleasantry to friendship to the most intense kinds of love — but they all have to do either with physical touch or with some form of touching (emotionally moving) contact. They all seem to involve or presuppose *the whole person* as a physical and emotional being. We can be selectively approving: we can endorse or support some particular quality or act or characteristic either of an individual or of a group. But we cannot be selectively affectionate. We cannot act affectionately toward a group, and we cannot be affectionate about some *aspect* of another person. We feel and express affection only in relation *to the whole person*, and we indicate this by touching him or by allowing him to get close to us in other ways. This is one of the senses in which love or affection is "blind": no matter what annoying qualities or faults are contained in the whole person, we behave affectionately toward him until or unless these faults become preponderant or add up to a distinctly negative impression. Then we say, "He has good qualities (of which I approve), but I don't like him," and we cease to feel or display affection toward him. Thus one of the needs that affectionate behavior satisfies is our very deep need to feel whole, to sense ourselves as unique and entire beings. And this is one of the reasons why affectionate behavior can seem so out of place, strange, or even shocking in the typical classroom. The classroom is an environment in which teacher and children alike are thought of as highly specialized or divided creatures, as purely logical or cognitive units or brains.

Five Kinds of Aggressive Propensities and their Adaptive Significance

One common aspect of human experience is the physical environment. Interaction with it is so continuous and so interlocking that a person and his environment cannot truly be considered as two distinct or separate entities; man and environment may be more validly seen as two poles of one integrated system of energy transformation. But, for the purposes of simplicity and clarity, we shall explore man's aggressive relationships with his physical environment within a separate category, *ecological aggression*, and consider the possibly adaptive value of this kind of aggressive conduct.

Second, we shall look into the nature of man as an integral member of an aggressive social group. Man is historically a tribal creature, and his social groups or "tribes" have always been especially aggressive toward other groups. This kind of collective aggressive behavior will be explored under the heading of *aggression between groups*. Historically groups have existed on the basis of common heredity and geography, but emigration, urbanization and the many other changes in social life brought about by technology have created new rationales for membership in groups. In the primitive setting, you belonged to the group you were born into, and the group belonged in the place or territory it had always occupied. Today you can belong to an international professional society, to the electrician's union, to a political club, or to Youth, and have no firm or constant connections with your immediate neighbors, your neighborhood, or most of your relatives.

For a third kind of aggression, we will look at the group itself, composed of individuals who find and make their place within it. We will try to understand man as he relates aggressively to the social unit as a whole, and consider this aspect under the heading of *aggression within the group*.

Fourthly, we will consider aggression as it is manifested in non-casual relationships between two people and call it *interpersonal aggression*. Here too, as we all know, aggressive conduct is universally prevalent. And here too, if the surmise of evolutionary theory is correct, there must be some life-protecting, life-promoting or species-survival significance, somewhere somehow.

Within a fifth and final category, *aggression against the self*, we will try to see how a person aggresses against his own nature, and possibly gain some understanding of how internal conflict, inhibition, self-deprecation, and self-hatred may have some underlying beneficial adaptive value or purpose.

Ecological Aggression

Man, being threatened, is afraid. If he were not afraid he would not act, and if he did not act he would soon perish. In this sense fear is not only adaptive, but it is *the* principal adaptive emotion for producing response to the environment, because fear alerts the person to the fact that threat exists. The person, once alerted, is then able to direct his energies into appropriate and constructive avenues of behavior. Fear, especially if it is immediate and intense, is a series of complex and automatic physiological reflexes, many of which are shared by the physiological response which we subjectively experience as anger. Fear therefore often triggers or shades into anger, and anger expresses itself behaviorally in gestures of attack. The attacking person seeks to strike at and wound his adversary, to damage it, to render it submissive.

It is likely that many of man's dealings with the earth, the seas and the animal kingdom have been motivated by anger triggered by fear. When he has sunk wells, developed and used weapons, bred and then slaughtered cattle and pigs, and chickens, killed bacteria, constructed dams and diverted natural waterways, domesticated large beasts, dynamited mountains and drilled for oil and scraped for metals, man has dealt boldly and assertively with his environment. And in this enterprise man has been at least fifty-one percent effective, because we are still here.

Man has strong muscles, an ability and willingness to cope with danger and adversity, endurance, a problem-solving brain, curiosity, natural exploratory urges, imagination, and a hard-nosed tenacity to exist and insure that existence by whatever manipulative or destructive energies have been available to him to overcome whatever may have threatened. There is virtually no evidence to indicate that man's basic nature today is any different than it has been for tens of thousands of years.

With all other things being equal (which they rarely are) an aggressive child, a well-muscled child, an adventurous child, a brighter child, a somewhat more pugnacious and courageous child will have a superior likelihood for survival. In this sense, the man with strong aggressive potentials is the superior man in the struggle against annihilation. But today's new-born baby, endowed with these aggressive capabilities, arrives in a culture which has quick-changed. His aggressive potentials are suitable for jungle living as were his ancestors one hundred thousand years ago. But he lives in a city culture, only perhaps ten thousands years old, and in a large city less than a thousand years old. The newborn baby in a highly developed society doesn't know yet that the food supplies are well assured, that drinking water is not much of a problem, that his adult protectors have very adequate means for taking care of leopards and snakes and scorpions. His genes are not pre-set for the existence of a dam or forest-fighting equipment, a fully air-conditioned home, or packaged foods in the freezer. He has the *potentialities* to become a hunter, to explore, to fight with a wild animal. He is ready to adapt to the same kind of environment that his prehistorical great-grandfather was born ready to adapt to, and did adapt to. But his "elders" today expect something quite different from him.

When the child's inborn potentials to develop strong muscles, a well-functioning brain, and the ability to fight and explore become realized, social conflict begins. When naturalists follow a horde of baboons and observe the young ones wrestling with each other, they do not report it as sibling rivalry, but rather as muscle development. For their muscles may later be needed in combat with some predator. But when two brothers fight, this is called sibling rivalry, and is regarded as a problem. To the child who does not fully understand the safety of the city, he is merely doing what comes naturally. However, his parents don't see it that way at all, because they know that physical violence is not necessary for the family to survive, and hence disapprove. Had the two brothers fought a hundred thousand years ago, or in Sparta two and a half thousand years ago, they would have received approval for this behavior. Thus the children must be surprised and confused as they find their natural tendencies coming into conflict with their protectors and supporters.

Curiosity, manipulative urges, and exploratory interests have had such deeply valuable potentials for survival throughout our history that we tend to forget the obvious when a child expresses these adaptive powers in ways which we now find disturbing or annoying. Thus social conflicts arise from a discrepancy between culture and genetic preparation which is really no one's fault. We would be foolish to give up our technological and cultural advances. And yet how can we deal constructively with the child under the conditions of this hereditary-culture divide? Let us see if we can come up with some useful suggestions later.

Aggression Between Groups

Man is a group animal. We live in an age which almost desperately insists upon great dignity and respect for the individual, and an age which at the same time has taught us that we cannot ignore man's ingrained hereditary propensities to respond to group pressures. In one research study made by Richard Crutchfield, an attempt was made to objectively assess the extent to which individuals are responsive to one kind of group pressure.[15] Some high-level mathematicians were given simple arithmetic problems to do. Each one was separately told that his answer (which was correct) was different from the answer that all the others arrived at. Almost all of them changed their answers (from a right one to a wrong one) in order to conform with what he believed the group had arrived at. There was no coercion other than his feeling that the group must have had the better way. Most of the men were acted upon by some strong inner propensity to "move with the group," to assume that the group must be right, regardless of their objective calculations.

In his *Descent of Man*, Charles Darwin noted a high level of cooperation between members of any given tribe, and contrasted this cooperative behavior with the intense competitive struggles which prevailed *between tribes*. Within the confines of the tribe, Darwin observed, man was a very social being, endowed with qualities of "sympathy, fidelity, obedience, courage, mutual aid, and self-sacrifice." He concluded that these virtues were promotive of group survival, and had persisted over a period of many generations because they were *beneficially adaptive*. But Darwin also observed severe aggressive behavior between tribes. He found a readiness to threaten, fight, to destroy property and to kill members of another tribe. He commented that "No tribe could hold together if murder, robbery, or treachery were common," and suggested that these aggressive actions must be positively or beneficially adaptive only when directed outside the group, directed against members of an "enemy" tribe. This, Darwin concluded, was the reason for man's seemingly paradoxical nature: man is devoted to some members of the human race and very destructive to others, *because such a division of loyalty and antagonism historically has promoted the survival of his own group and his own survival with it.*

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[15] Richard Crutchfield, "Conformity and Character," *American Psychologist*, X, 1955, page 191-198.

Darwin then offered an optimistic appraisal of man's social destiny:

> As man advances in civilization, and small tribes are united into larger communities, the simplest reason would tell each individual that he ought to extend his social instincts and sympathies to all members of the same nation, though personally unknown to him. This point being once reached, there is only an artificial barrier to prevent his sympathies extending to the men of all nations and races.

Clearly this is the way it must happen, if today's "tribes" are not to rend and char the entire earth. And, indeed, the broad sweep of history has shown a slow but clear trend toward unification, which has in this century produced two feeble and pitifully ineffectual attempts at unification on a global scale, namely the League of Nations and the United Nations. It is simply no longer adaptive or promotive of survival for man to practice intergroup aggression politically or economically. Indeed, with H-bombs floating around, intergroup aggression promotes quick and total extinction.

Aggression Within the Group

Man battles with the environment for sustenance and comfort. He also battles, as a member of a group, against other groups, seemingly in order to fulfill certain biological needs which cannot otherwise be satisfied. And he also battles to establish and maintain his place *within his own group.*

Individual and group form a reciprocal partnership, for the individual supports and enhances the existence of every other group member in one way or another. The individual serves the group by providing work and sharing the products of this work. He multiplies the potentially life-sustaining activities of the group. Qualitatively new levels of achievement are often attained by cooperating in joint endeavor. Man working singly can build a plow, but complicated planting and harvesting equipment could only be developed by the pooling of effort and of special skills. Thus for the purpose of substantially improving the conditions of our existence we simply and fundamentally *need each other.* Man benefits by sharing his basic ecologically adaptive energies, skills, and experience with his fellow man. Thus man has incentive to live up to his potentials to be a social creature. But incentives do not long continue without being reinforced by sufficient rewards. Let us then look into the matter of what rewards men seek through group affiliation and see if we can gain some clues of how these socially aggressive energies might have some positively oriented significance.

Each and every man is fundamentally selfish in the sense that he needs and wants things that benefit him, making his existence more secure, more comfortable, and more interesting. But no man can have very much of anything for very long unless the group condones it. Each man is beholden to the group to stay alive, to have his freedom, to be allowed to hunt or cultivate a given area, to hold a job, to participate in decision-making councils, to acquire a mate, to have his children educated. The group permits and even encourages the individual to develop himself, but the group always holds the power to deny the individual any of his possessions or prerogatives. Thus man must conform to certain basic guidelines prescribed by the group. Within these guidelines or parameters, man has the opportunity for self-expression in a number of different categories.

In defining his place in the group, man needs and wants firstly to be *paid attention to*, secondly to be *accepted*, and thirdly to be *approved*. In order to bring themselves as persons to the attention of the group, men will sometimes commit flagrantly antisocial acts which, because they are intolerable, will at least not fail to invoke the group's intense, though wrathful, attention. This is the first principal of social identity: that people pay attention to you, give some sign that they know you exist at all. Acceptance is sought in a multitude of contexts. A man sentenced to life imprisonment still retains a shred of acceptance; he may be the lowest of the low, but he still receives the support and protection of the group insofar as the group provides him with a place in which he "belongs."

The child's first social relationships are with his mother and father and with older siblings. He "relates" by receiving attention, accepting food, allowing himself to be held, and by showing his pleasure and appreciation. Everybody loves a baby. Even children love a baby, though this is most obvious when the age disparity is larger. The presence of the baby elicits nurturing feelings in those around. They feel a desire to care for the baby and do so. The baby, by his eager acceptance, regards the person who cares for him. However, for reasons that are not too clear, but which have obvious adaptive value in the group, as the child physically matures and is able to minister more and more to his own needs, he appears less "cute" and serves as a less attractive stimulus. For whatever combination of reasons, including energy-conservation, the child is allowed more and more self-sufficiency and the opportunity for self-determination.

In the beginning, the child has automatic acceptance. But in the next phases of his life, in the second and third years, this automatic acceptance slowly is "turned off" and acceptance and approval are given for obedience, compliance, self-control and various other performances. Conversely, rejection and disapproval are given for disobedience, defiance, impulsiveness and lack of performance. When the infant expects the consummation of some physical need and does not get it, his usual reaction is one of frustration and rage. When the older child's emotional needs are not met, when acceptance and approval are needed and are not forthcoming, the child becomes frightened; he feels that he will be physically deserted by his protectors, and experiences a profound sense of insecurity.

Whenever threatened all protoplasm invokes whatever defensive maneuvers are at its disposal to reduce the degree of threat. All children fear desertion and dread the accompanying feelings of loneliness. Whether we are conscious of it or not, all of us from our earliest days have engaged in earnest and determined efforts to ward off feelings of rejection and feelings of loneliness. In whatever fashion, all people pursue attention and approval, and in the framework of our broader definition, this is an aggressive application of energy. By far the most common and also the most healthy way of aggressively gaining the needed attention is for a baby to cry, for a young child to ask and for an older child to earn it by meeting some need of the other person.

If a child's personality develops in a healthy manner, he begins as a baby who cries and gets his needs satisfied. He then becomes a young child who asks, and also gets his needs met. When this happens regularly, a fairly large measure of security accrues. And then when performance is expected for continuing attention and approval the efforts are extended willingly, even eagerly. This is healthy motivation; the desire from within to do something to make another person feel good. But when the crying baby does not have his needs met, and when the young child does not gain attention and fulfillment by asking, an inner sense of anger and insecurity prevails. And when the child is then expected to perform for attention and approval, he only grudgingly complies; he is by no means sure that anything good will come of his efforts. This is neurotic development: the motivational forces which predominate are resentment and insecurity. Instead of having the eager optimism of the healthy child, the neurotic child is characterized by a sense of despair and pessimism about the possibility of getting acceptance from other people.

But whether there is a greater measure of optimism or pessimism, the child still pursues by one means or another his objective of getting and then "insuring" attention, acceptance and approval.

In any kindergarten, an observer can readily distinguish between two groups of children, the more mature or healthy ones and the less mature or neurotic ones. All seek the teacher's recognition and hope for her approval. But the immature ones behave as though they expect to get her approval just as a baby does, by clamoring. They do this because they have never had enough unconditional acceptance and approval and have not been able to mature into the next level of development. But the more mature children do not "show off" or "cut up" for attention. They have received enough reassurance when they were babies and preschoolers and are now able and willing to work for attention and approval. They try to learn what is expected of them and to do it.

The amount of approval a person receives from his group may be roughly measured by how much status he has in that group. But there are two kinds of status. Legitimate status results from real contribution, such as kindness, productivity, sharing, teaching, or helping. Illegitimate or pseudo-status results from the recognition by the members of the group that a person holds possessions and prerogatives that were not legitimately earned. Again the normal or healthy development—productivity leading to genuine approval — is direct and straightforward in terms of the individual and the group achieving a mutually satisfying and enhancing existence.

The farmer produces food and receives payment and recognition for his constructive efforts. Because many people could raise crops, he did not formerly have much status, but it was always recognized that his aggressive energies were constructively applied. The manufacturer organizes means of producing new and useful articles and if he does not seek excessive profits he is recognized as not only applying his aggressive energies for constructive purposes, but also receives recognition for developing job opportunities for others. Professionals such as teachers, lawyers, physicians, dieticians, ministers, psychologists, social workers, engineers and architects apply their energies to acquire knowledge which they later apply for the benefit of other individuals and for society as a whole. They contribute, they receive approval and legitimately hold high status. Everybody in every walk of life who performs legitimate work earns legitimate approval and has legitimate status. Those who have the qualities of leadership (imagination, courage, perseverance, and social dedication) are given the most approval because they do the most for the largest number of people. Their high status is earned and legitimate.

But there are those whose early needs for attention and nurturance were not met, and they too seek approval and status, but neither the strategy nor the end is legitimate or very satisfying.

What are the earliest appearances of illegitimate pursuit of attention, approval and status as they appear in the first few years of school? One of the most common means of gaining unearned attention is through uncooperativeness. The child who hungers for attention of one kind or another will quickly learn that he achieves notice (though unfavorable) by not doing what is expected or by doing that which is not expected. Another means of gaining needed, but unearned attention, is by taking something that belongs to another person or by hurting another person or interfering with his activity. Another common method is by seeming unable to learn. The insecure child quickly finds out that when the teacher is sure you know something she goes over to another child, but when it seems you just don't understand she stays around longer and becomes more elaborate in her attention to you. The child who talks out ot turn, or can't sit still, or breaks things, or who is always the last to do what is expected may be motivated by the fearful insecurity of being totally neglected. He is a problem in the classroom, or wherever he may be, because he is a problem to himself; his problem is that he is not sure that he is really wanted. And to some extent he could be right.

Maybe no one as yet has been able to give him enough attention to reassure him that he is wanted and appreciated. Maybe just enough extra attention and recognition can be given to tip the scales in the direction of a feeling of predominant security, so that he may mature to the next stage where he is willing and eager to earn approval instead of still needing it free.

There is a special type of child who is probably the most insecure of all. That is the quiet and withdrawn child. This kind of child may cause the teacher the least amount of trouble. He or she may never be disruptive. But when he is cooperative he is usually just going through the motions. This child is either innately very shy or else has had so much adversity in the form of neglect that he has unconsciously drawn a protective shell around himself that dampens any future possible painful rejection. This kind of child is well described by the mechanism of *withdrawal* which was reviewed here earlier. Because this mode of defense is so predominant it virtually describes the entire personality. Hence the aggressive energies are maladaptively applied to maintain an isolative protective shell. This pattern constitutes what is probably one of the most severe forms of neurotic adaptation.

The insecure child who is not of the withdrawn type comes quickly into social conflict. He is troublesome and becomes labeled "a problem." Being more trouble to deal with in the classroom it is almost inevitable that he will be resented by the teacher and by the other children. Unconsciously the teacher is prone to regard the child as being bad and of wishing that he were in someone else's classroom. Not very much of this can be hidden from the child. But the discouraging attitude of the teacher almost always stems from the feeling that "*this is the way this child is, and nothing much can be done and I'm stuck with him!*" This attitude is a mistaken one in most instances. With the six-year-old it is seldom warranted. With the five-year-old it is less appropriate, and with the four-year-old it is rarely indicated. Let us provide one example.

In a group of five-year-olds taking the Human Development Program, a boy named Tommy was hitting the little girl sitting next to him. He was asked if he knew what kind of feeling this caused in the girl he was hitting. He loudly proclaimed, "It gives her a bad feeling." He was then asked how he felt when he hit her. He said, "It makes me feel good." For the sake of clarity he was again asked how it made him feel to hurt her and give her a bad feeling. He then said, "It makes me feel good to make her feel bad." This was the most insecure, the most frightened, the most angry and the most uncooperative child in the group. After he announced that it made him feel good to make the girl feel bad he was asked what he wanted to be when he grew up, "a good guy or a bad guy?" His reply was that he wanted to be a bad guy when he grew up. For five similar sessions, he stuck to his guns and said he wanted to be a bad guy. In the sixth session, he replied that he wanted to be "both; a good guy and a bad guy when I grow up." With continued focus a week later his reply was, "I want to be a good guy." His behavior in and out of the Magic Circle reflected this new ego ideal, one he now was beginning to feel might be attainable for him. A week later he was acting up again, in a state of temporary regression. He announced without being asked, "I wanted to be a good guy *and* a bad guy." The matter was pursued, allowing him to be a "bad guy" as long as he felt the slightest inclination to be. (But he was not allowed to hit anyone). The following week he spontaneously announced that he wanted to "be a good guy, and I'm sure about that." Over a period of a month his covert belief that it was inevitable that he would be a bad person became overtly expressed, then gradually modified, and later appeared to become transformed at the unconscious level into the expectation of becoming a good fellow when he grew up. Three months passed without any aggressive signs; his classroom achievement improved and his degree of acceptance by the teacher and children increased markedly. Once he believed that he could and would be accepted as a "bad guy," he no longer had the need to be bad in order to get attention. He was convinced now that he was acceptable and he had matured to the level of being willing and able to earn both attention and social approval by considerate behavior.

Interpersonal Aggression

If the human mother did not have very strong needs to care for her baby and if the baby did not have strong propensities to accept her ministrations, the baby would simply die of neglect. These strong reciprocal urgings are the primary focus in every child's first interpersonal relationship. When there is a smooth reciprocal meeting of needs, there is no problem and no interpersonal aggression. When there is physical deprivation, the child experiences frustration and reacts with anger. When socially deprived, the child is distressed, intuitively sensing the dangerousness of not having anyone to look after him; he feels apprehension, fear, and disequilibrium. By one means or another, he seeks the reunion that he needs with the one who cares for him. The means he uses have one thing in common: they are *aggressive* in the sense that they all involve an outer-directed assertion of his energies and skills. His means for re-establishing union with the one he needs may be direct or indirect, obvious or obscure, constructive or destructive, but however the child pursues interpersonal union, his aggressive energies are employed and they are employed furthermore toward a goal of very positive significance.

This need for another person is almost as significant as the need for oxygen, water and food. It is just not quite as obvious, for three reasons. First, when the supplies of oxygen, water or food are cut off, the person soon dies, of course. A person who does not have a close relationship with another human being can live for a hundred years, but all that is most human in him will have died, because man's natural condition is togetherness. He is a social animal and functions best as part of the tribe or group. He is also a family animal and derives the greatest satisfaction from the intimate family relationship. But intimate associations cause intense feelings of pain as well as feelings of great pleasure, and when the child's early intimate relationships are characterized more by pain than by pleasure, he inwardly wishes that he did not need the other person. Everyone has heard someone say in a moment of fury or bitter despair, "I don't need you!" The violence of such a denial is always the key to how desperately someone is in fact needed. People are often embarrassed to make their dependency needs known because it causes them to be exposed to possible manipulation and vulnerable to rejection, and everybody tries to some extent to reduce the risks of being manipulated or rejected.

In the classroom, the child needs the teacher's positive involvement with him. And he will do many different kinds of things to preserve her good will. If he is mature for his age, he will work for approval. But if he is immature or insecure, he may sacrifice getting approval by misbehaving and getting at least some attention. The passive child may not do anything, secretly waiting for the teacher to make the first reassuring moves to convince him in advance that he will receive approval rather than destructive criticism or rejection. *Though a child may hide his need for loving acceptance and approval, his teacher will never be mistaken in assuming that this need is there.*

Let us now look a little more closely at the common ingredients of interpersonal relationships. In a report of fairly recent research, William Schutz has identified and described three key aspects in all interpersonal relationships. In his theory, which he calls FIRO (Fundamental Interpersonal Relations Orientation), Schutz defines an interpersonal relationship as one in which any two people are involved with each other in any way. The three key variables which characterize such a relationship are *inclusion behavior, control behavior, and affection behavior*. These variables are defined by Schutz as follows:

> *Inclusion behavior* is defined as behavior directed toward the satisfaction of the interpersonal need for inclusion. . . . Inclusion behavior refers to associations between people that might be described by such terms as “interact,” “belong” “companion,” or “togetherness.” The opposite state of affairs from inclusion are described by such terms as, “exclusion, “isolation,” “abandoned,” or “ignored.”
> *Control behavior* is defined as behavior directed toward the satisfaction of the interpersonal need for control. . . . Control behavior refers to the decision-making process between people. Some terms connoting a relation that is primarily positive control are “authority,” “dominance,” “influence,” “leader.” Some terms that connote primarily a lack of, or negative control are “rebellion,” “. . . follower,” “. . . submissive,” “. . . milquetoast.”
> *Affection behavior* is behavior directed toward the satisfaction of the interpersonal need for affection. . . . In general affection behavior refers to close personal emotional feelings between two people. Affection is a dyadic relation; it can occur only between pairs of people at any one time, whereas both inclusion and control relations may occur either in dyads or between one person and a group of persons. Some terms that connote an affection relation that is primarily positive are . . . “love,” “like,” “emotionally close,” “. . . personal,” “friendship. . . .” Some terms that connote primarily lack of, or negative affection are . . . “hate,” “dislike,” “cool,” “emotionally distant.”[16]

Difficulties in the interpersonal relationship between the significant adult and the child occur when one of these variables becomes bloated or extremely noticeable. In the area of inclusion, the adult may “enmesh” the child to such an extent that the child's privacy is violated. At the other extreme, the adult may provide insufficient inclusion and seem to "abandon" the child, in which case the child will naturally feel deserted, rejected, and alone. The ideal relationship would be frequent interaction with the child so that he feels included, but not so much that he is deprived of the opportunity to learn how to function alone.

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[16] William C. Schutz, *A Three-Dimensional Theory of Interpersonal Behavior*, 1960, Holt, Rinehart and Winston.

When the significant adult exercises too much control, the child is prevented from making decisions he could make on his own. With too little control, the child is left to make decisions that he is not mature enough to handle wisely.

With affection, the significant adult may either go overboard and "smother" or dote on the child, or at the other extreme appear cold and unloving to the child. As an adult, the child who was not treated with enough overt affection will tend to be underpersonal.

Thus when each child appears in the classroom, he is seeking relationships that meet his basic needs for reasonable measures of inclusion, control, and affection. And so is any adult, anytime.

While children between the ages of three and five may appear to be carefree, fun-loving, and far removed from responsibilities and worry, they are actually engaged in the serious pursuit of social attention and approval. The child will, if not given attention and approval, go after them in one way or another. He may allow himself to be easily controlled as a way of buying the ticket of acceptance. But this is a maladaptive use of assertive energies, because inwardly he resents the child or adult he allows to exploit him. The relationship is an unsatisfying one because the control variable is out of proportion, and resentment is the result. This inner resentment is bound to be misdirected: the resentful child may at a later time take something that belongs to the exploiter, or he may tell some lie to get the exploiter in trouble. Feeling humiliated about not having his fair share of control and for having traded it away in order to be included, the resentful child contains his feelings and waits for the time when he can restore a sense of pride by striking back safely and successfully. This revengeful behavior then causes the child to lose self-esteem, since he knows that he has behaved negatively and automatically feels ashamed. But he will get included, no matter what strategy he is forced to adopt.

From the first day the child appears in the class, *he needs to share in the decision-making activities* in the one-to-one relationships that will develop. While he must rebel in one way or another against exclusion, he will predictably rebel in one way or another against being left to decide too much on his own, or against having too many decisions made for him by the teacher or another child. The child who is readily included but seems easy to dominate is often an escapist who takes the path of least resistance. Such an escapist child typically has an active fantasy life in which his resentments are reworked into imagined accomplishments. This fantasizing is usually wasteful because it precludes or interferes with real achievement, and thus detracts from the child's sense of self-esteem. Some children take the paths of *most* resistance, and these are usually called the discipline problems. Although teachers are likely to consider these unruly children to be the "sick" ones, they are often far less damaged than extremely submissive children.

Each child needs and seeks friendship and the feeling of being liked. He needs and wants to be treated with personal warmth. If he is treated with coolness or hostility, his aggressive energies will again be mobilized. Some unconscious defense mechanism like withdrawal, overcompensation, or projection will be invoked with resulting maladaptive sequels.

One very special way of dealing with anger toward the significant adult must be mentioned here, namely *prejudice toward the out-person or out-group*. This is a key factor in all aggression, whether between-group, within-the-group, or interpersonal. The child almost always develops some resentment toward the significant adult, upon whom he is dependent for nurturance and protection and whose wrath he naturally wishes to avert. Thus, he points the resentments originally experienced vis-a-vis the significant adult in a less dangerous direction, sometimes toward another member of the family but more often toward some recognized out-person or lower-status group. Thus he can experience hostility with much reduced fear of retribution, at least not from the significant adult upon whom he is so dependent and in whom he has so much feeling invested. The significant adult also senses the child's anger against him and helps the child point it away. The significant adult is not necessarily consciously aware of what he is doing or why: his subtle turning away of the child's wrath is often disguised by some rationalization that has perhaps a kernel of truth in it, the kernel being some fairly legitimate fear about some potential danger lurking in the out-group. Thus the significant adult reinforces the direction of the displaced aggression and intuitively cooperates with the child's efforts to preserve "harmony." This displacement of aggression goes on all the way up the ladder: two people heavily invested in each other's feelings may come to resent their mutual dependency and aim this resentment at some third party; a man heavily invested in certain crucial members of the group may aim his dependency resentments at less crucial members of the group; the collective membership of a group, resentful of the group's power, may direct its collective hostility toward another group.

It is clear that much can be done to prevent misdirected aggression simply by allowing natural resentments to be talked about in a nonhostile, accepting environment. There the real and natural targets of resentment can be identified and the irritants causing this resentment perhaps eliminated or at least salved.

Aggression Against the Self

We have all often heard or used the expression, "He is his own worst enemy." When a person behaves in ways which are destructive to himself, it might seem at first glance that the person is not reflecting his basic urges toward survival and self-enhancement. Upon closer examination, it usually turns out that self-destructive behavior is directed toward two potentially beneficial goals at the same time: being accepted, and avoiding the pains of rejection.

Karen Horney has described several different styles of life that people without awareness may adopt as compromises between their needs for acceptance and affection on the one hand and their fearful anticipation of rejection and exclusion on the other. In her model neurosis, the personality consists of two parts, a *real self* and a *psuedo-self*. The psuedo-self is an unconsciously developed veneer which protects the person from rejection by those people from whom love is wanted and needed. The real or true inner self is the basic but camouflaged portion of the personality which is released and comes to the fore through psychotherapy. The therapist first analyzes the psuedo-self, then encourages the person to abandon it and to allow the true inner self to emerge and pursue its goals in a normal healthy fashion. Aggressive energies in Horney's terms are what inhibit, evade, and deprecate the true self. Aggressive behavior in her definition is used to alienate other people: the neurotic alienates other people so that they do not become tempted to offer him loving acceptance and then disappoint him by withdrawing it. Aggresion thus serves as a protective umbrella which prevents the person from becoming exposed to disappointment and double-cross. This use of aggressive energies could be considered positively adaptive in our sense, especially if the neurotic person's assumptions about the insincerity of other people's motives are correct, but it usually creates far more harm that it forestalls.

Let us look a little more closely at Horney's idea of what is normal and what is neurotic and see if we can gain a deeper appreciation of the ways in which a person may, without being aware of it, develop maladaptive modes of aggressive adaptation. But first let us see what the person who makes a positive, healthy, and straightforward adaptation looks like according to Horney:

> . . . the human individual, given a chance, tends to develop his particular potentialities. He will develop then the unique alive forces of his real self; the clarity and depth of his own feelings, thoughts, wishes, interests; the ability to tap his own resources, the strength of his will power; the special capacities or gifts he may have; the faculty to express himself, and to relate himself to others with his spontaneous feelings. All this will in time enable him to find his set of values and his aims in life. In short, he will grow, substantially undiverted, toward self-realization.[17]

With this as a baseline, Horney then describes the neurotic as one who is trying to make the psuedo-self real and is consequently fighting the demands of his real self at the same time. In further clarification, Horney differentiates among three basically different neurotic or maladaptive styles: (1) moving *toward* people by surrendering independence, (2) moving *away* from people, sensing defeat and resigning, and (3) moving *against* people in a spirit of bitter vindictiveness.

The first type of neurotic — the surrendering kind — is described in this manner:

> He may feel wanted, liked and appreciated not for what he is but merely for satisfying his parents' needs for adoration, prestige or power. A rigid regime of perfectionistic standards may evoke in him a feeling of inferiority for not measuring up to such demands. Poor behavior may be severely reprimanded while good behavior is taken for granted. Moves toward autonomy or independence may be ridiculed. All these factors, in addition to a genuine lack of warmth and interest, give him the feeling of being unloved and unworthy — or at any rate of not being worth anything unless he is something he is not.

The second neurotic type, the withdrawer, resigns himself to a don't-care or sour-grapes orientation:

> He may withdraw and declare himself uninterested. He gives up personal striving and settles for less. His resignation is a process of shrinking, of restricting, of curtailing life and growth. He is characterized by non-participation and *the absence of any serious strivings for achievement and the aversion to effort.*

The third neurotic type, the overt attacker, incurs justifiable exclusion and resentment from those he wishes would love him. He is angry at people because he believes that he is not lovable and that he will not be treated with acceptance and approval. The intensity of this anger or hate is always the measure of his inner need and desire for loving acceptance, and is thus always directed against himself as well as others.

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[17] This and the following three quotations are taken from Horney's *Neurosis and Human Growth*, 1950, W. W. Norton.

> What are the sources of such vindictiveness, and whence its intensity? Like every other neurotic development, this one started in childhood — with particularly bad human experiences and few, if any, redeeming factors. Sheer brutality, humiliations, derision, neglect, and flagrant hypocrisy; all these assailed a child of especially great sensitivity. The child goes through a hardening process in order to survive, stifling his tender feelings toward himself and others. He makes some pathetic and unsuccessful attempts to win sympathy, interest, or affection, but finally chokes off all tender needs. He gradually 'decides' that genuine affection is not only unattainable for him but that it does not exist at all. He ends by no longer wanting it and even rather scorning it. This, however, is a step of grave consequence, because the need for affection, for human warmth and closeness, is a powerful incentive for developing qualities that make us likeable. The feeling of being loved and — even more — *of being loveable* (italics ours) is perhaps one of the greatest values in life. The vindictive type convinces himself that he is not loveable and does not care. So he is no longer anxious to please, but can give free range, at least in his own mind, to his ample supply of bitter resentment.

We see therefore that the child can supply his energies *against* self-realization. Instead of developing his potentialities in a straightforward assertive manner, he can hide from himself as a social creature needing belonging, love, and meaningful self-assertion. He can become discouraged and divert his energies into avenues of compromise or holding-the-fort operations which suppress or hold hostage legitimate strivings for social recognition in an attempt to stave off further rejection or failure. This frantic trading off of positive energies is almost always a waste. It annoys or turns people off, and so does not prevent further pains of rejection. And it does prevent the child from learning how to effectively gain and earn the approval and affectionate closeness he so badly needs. Thus, we may say that all self-defeating or neurotic people have three basic characteristics: a painful hunger for loving recognition, a personality shell that functions to ward off this loving recognition, and a large troubled pool of wasted energies.

One of the sadder things about *the neurotic child or adult* is that he *lacks awareness of his mechanisms and purposes*. Just telling the neurotic child or adult what he is doing usually does not help because he cannot recognize the validity of what he is told. Indeed, since he basically expects rejection, he will only wonder what ulterior purpose someone has in "pretending such kind interest" in him.

But while the neurotic may not benefit very readily from being *told* that he is accepted and at times approved of, he will, *at least as a child*, almost always respond to any kind of treatment that *demonstrates* acceptance and approval. Though the neurotic adult is hard to reach, the neurotic child is highly accessible to generous and kindly adult attention. And herein lies the value and the hope of doing some really meaningful preventive work.

Assuring Effective Social Interactions

Human heredity provides the child with aggressive energies and potentialities. These aggressive energies can be used to promote the child's survival and self-enhancement. Often, however, they are diverted into channels of expression which are wasteful or destructive for both the child and the community in which he must live. Knowing these things in advance, how can we successfully guide the child toward more effective social adjustments?

First, we must not attempt to suppress the child's aggressive potentialities, because he needs them and we can't make them go away anyway. Rather, we can help the child to recognize his aggressive powers and help him to realize that these powers are basically good because they can help him to become a stronger, better, happier person. Then we must help the child to channel these energies into avenues of expression which will best contribute to his welfare and that of others. To do this, we must help the child to realize that everybody needs attention, acceptance, approval, and affection, and that the best way to gain these things is by helping others to get them too. Teachers may best help children learn a positive approach to attention, acceptance, approval, and affection by giving them some, by casting some of this precious bread upon the waters.

Because few children have been systematically introduced to human relationships, the teacher will often be confronted by maladaptive behavior on the part of her children, and for this reason we will now look at some of the more typical strategies of misdirected aggression.

Maladaptive Strategies of Social Interaction and Constructive Interventions

Destruction of Property (Ecological Maladaption)

While adjusting to a physical environment which holds significance for other people, the child is inevitably going to fall into conflict. As he explores and learns and expresses his adaptive energies he will be stirring up negative feelings in those people who value those parts of the physical environment that suffer his transgressions. As soon as the child is verbal enough, beginning usually about age four, his negative behavior in this sphere can be constructively intervened with as follows:

(1) Stop the behavior
(2) Tell the child you know that he is either angry or curious, whichever is his motive
(3) But say that you cannot allow him to do this
(4) Because it will make some other person or persons feel bad
(5) Suggest to him a better, non-destructive way of expressing his anger through some safe physical activity or by giving him an explanation or demonstration to satisfy his curiosity

Formation of Antagonistic Coalitions (Between-Group Maladaption)

Feuds between groups rarely occur before age eight. But from time to time there may arise brief rivalries between sets of children. While keeping in mind the positive aspects of strivings toward group-level activity, the teacher in the later grades can constructively intervene with budding antagonisms with the following approach:

(1) Stop the feud
(2) Explain to all of the children involved or present that you know that some of them are angry and that they like having others join them to fight for what they believe is fair
(3) But suggest to them that perhaps there is a better way than forming "gangs" and trying to make the others out to be the "bad guys" when it might not be a matter of right or wrong at all, but just a difference of opinion
(4) Ask each group, through the leaders, what they really want; get each group's objectives clarified if possible without consuming too much time
(5) Then ask for the children to suggest some "wise idea" that would help everyone to get what he "needs"

Illegitimate Strivings for Status, Privilege, Recognition or Leadership (Within-Group Maladaption)

Strivings for privilege within the group begins at the very earliest age. When the three-year-old wishes to be served first or to have the prerogative of using any object at any time, these are the early manifestations of possibly illegitimate strivings for status. The steps that follow for constructively intervening are geared toward children of age eight and older. For children younger than eight the intervening remarks should be appropriately simplified.

(1) Ask the child on what basis he believes he should have the status objective he is trying to promote for himself, using his language level (e.g. "Why do you feel that you should be the one to be or do?" whatever he is after)
(2) Since his reason cannot be on the basis of bonafide contribution to the group, tell him that he should have the status objective (using words at his level), but only if there is some reason that most people would think was a good reason for him to have it
(3) Ask him if he can think of some way that the other children would like for him to get the status objective, and if necessary suggest to him some legitimate way
(4) Encourage him to suggest the legitimate basis to the group and try to get him to make a commitment to earn the status objective
(5) Tell the child that you are pleased that he is learning that he can get those things that he wants by doing things that the other children think *makes him deserving* of what he wants

Interpersonal Behavior that is Excessively Exclusive, Controlling, or Impersonal (Interpersonal Maladaption)

Interpersonal relating can be maladaptive when there is too much or too little 1) Inclusion, 2) Control, or 3) Affection. When the teacher notices an excess in one of these six possible directions she may wish to constructively intervene. With children age eight or older the following remarks may be used. For children younger than eight the remarks should be appropriately simplified:

(1) Tell the child that he is excluding, or bossing, or treating the other child as if he did not have any feelings (whichever is the overt form of rejection being manifested)
(2) After pointing out to the child what he is doing, emphasize the "bad" feeling

that this kind of behavior produces in the child who is the object of his behavior

(3) Promote the notion of identification by asking the child how he would feel if he were treated or mistreated this way

(4) Tell the child that when it comes to being excluded, or bossed, or treated as though our feelings did not matter (whichever is appropriate to the situation) that it would make any person feel bad

(5) Tell him that you can't blame him for mistreating the other child because he probably didn't know this, but remind him that you know that he wants to be nice to people, that he is still learning and you believe that he will try hard to be more considerate next time

Aggression Against the Self

The self-defeating or neurotic child wastes his energies in needlessly protecting himself from people who would not reject him. He avoids his share of decisions (A), avoids making friendships (B), or actively drives people away (C). The teacher, when recognizing these self-defeating, maladaptive social patterns, will want to recall that their motives are outside of the child's conscious realm. Furthermore the child is not aware that he is adjusting in a self-defeating way. The teacher may constructively intervene using the approach that fits the self-defeating behavior (A, B, or C). With children younger than eight years of age the remarks should be appropriately simplified and abbreviated.

(A) *Retreating from Strife*

(1) Ask the child if he was doing something for or with another child because he was afraid not to, because he might be disliked

(2) If the child acknowledges that this is his reason, then tell him that fear is not the best reason for doing something another person wants you to do

(3) Tell him that a better reason is to do something for or with another person because that is something that you really want to do

(4) Tell the child that what *he* wants to do is just as important as what another person wants done

(5) Encourage the child to be truthful with himself and the other person in the future, and try to do only those things that he really wants to do for and with other people

(B) *Unwillingness to Invest Feelings in a Relationship (Detachment)*

(1) Ask the child if there is some reason he does not feel like doing something with or for another person

(2) He may give an excuse or more likely will be silent. Tell him that other people can and do hurt our feelings. And that this happens to all of us

(3) Then tell him that people can also make us feel good at other times

(4) But remind him that if he pulls away he stops not only the pain that people can cause, but also the nice feelings that they can give us when they are nice

(5) Encourage the child to show his courage and try to do things with other people because you want him to find out and have the nice feelings that can come from being with people, but that can't come when we are not with people

(C) *Antagonizing Others as a Defense Against Hoping for Approval and Suffering Disappointment (Building a Case for Isolation)*

(1) Ask the child if he meant to hurt the other child or do damage to his property
(2) Tell the child that you know that he felt angry and that it may have even given him some pleasure to be destructive
(3) Tell him that he knows that *he* would not like to be treated that way
(4) Then tell him that you believe that he thinks that nobody could really like him and since he's given up on that, he feels like he might as well get even
(5) Say that this is an interesting idea, but definitely a wrong one. Everybody can get people to like them if they try very hard to be nice. You know that he's smart enough to understand this and will try it next time

General Principles of Social Interaction

Let us now formulate a series of general principles which define and describe the socially effective child, the child who has learned and participated in positive social interaction.

**The socially effective child understands that the behavior of one person can produce feelings in another person*, and can predict on a discriminative basis whether a given action will produce a pleasant or unpleasant feeling in another person. He appreciates and respects individual variations in the way different people feel about and react toward the same behavior. He knows that the same behavior may make one person feel good and think approvingly, while it may make another person feel bad and think disapprovingly. He knows that he himself can respond differently toward the same action performed by two different people, and knows that the same behavior can have different effects at different times.

**The socially effective child recognizes and believes in the importance of accepting responsibility for the effects that his behavior causes.* He is able and willing to be held responsible for the bad feelings that his behavior produces in another person. He does not need or want to lie, deny, rationalize, or project about his behavior and its effects. He understands that society can function in a truly harmonious and productive fashion only if each and every individual member is able to recognize and accept the responsibility for his behavior.

**The socially effective child realizes that everybody needs attention, acceptance, approval and affection*, and can detect the underlying need for these things in a wide range of disruptive or socially negative behavior.

**The socially effective child realizes that everyone has fears and angers.* He recognizes that fear is a univeral emotion, and knows that fears are often exaggerated or experienced out of proportion to the actual dangers involved. He recognizes that anger is a universal emotion, the inescapable result of the normal frustrations of everyday living. He knows that anger can be redirected to make things better, and that anger which is denied can lead to greater difficulties later on.

**The socially effective child knows that inclusion, control, and affection are key elements in any relationship between two people.* He knows that if a relationship with another person is to be healthy and mutually satisfying, there must be neither too much nor too little inclusion, that the other person must be allowed to make the decisions he is able to make, and that the other person must not be smothered with too much affection or made to feel unliked or unlikeable by too little.

**The socially effective child realizes that the negative is an inescapable part of all human relationships.* He knows that there are disappointments, frustrations, and rejections, but he feels less threatened by them and is more able and willing to risk possibly negative reactions to his bid for social involvement.

Social Interaction Experiences in the Human Development Program

The principles of effective social interaction are implemented by the Human Development Program in the following stage-by-stage manner.

Levels A and B (preschool and kindergarten). There are a few elementary equations in man's social relationships that are easy for four- and five-year olds to understand and to begin to deal with. In the first place, you can do something that another person will not like, will disapprove of. Second, you can do something that another person will like, will approve of. Third, another person can do something that pleases us. Fourth, another person can do something that displeases us. These four equations are not the whole story, but they are the four corners and the four winds of our social earth. At ages four and five the children can learn to understand their power in the social sphere and can readily learn from gamelike experiences with this power.

To go one step further, it is painful for many people to offer kind behavior, and it is also painful for many to ask for a favor. These last two issues added onto the first four equations constitute a six week theme, repeated in each semester, for both four- and five-year-olds.

It was found that four- and five-year-olds can and do comprehend these concepts, can discuss them, and do increase their understanding of social interaction. Additionally, they have the opportunity to take risks in offering and asking for kind behavior, and they rise to these challenges easily and master them.

Level 1 (first grade). The social interaction theme continues with a review of the four basic equations of the first two Levels and the game of "I CAn Make You Feel Bad Or Good." New concepts, like the need for attention, are added onto this base. Since some children do not know how to get attention and approval at the same time, this issue is openly discussed. The less developed child will, because he has not had the opportunity to learn otherwise, very often get the attention he needs in a way that irritates and alienates the person for whose attention he had bid. A more developed child gets attention by behavior that elicits approval, not disapproval. Children teach and eagerly learn from each other what the successful and unsuccessful approaches to getting attention are.

As Level 1 progresses, new building blocks for developing good social relationships are brought into focus, especially the three variables of inclusion, control and affection in any relationship between two people. These issues emerge in such personalized games as "I Let Somebody Who Wanted To, Play With Me," and "I Would Not Let Somebody Who Wanted To, Play With Me."

There is no reason to leave it to chance that children should benefit from the knowledge we have of how these three important variables function to make us either happy or miserable. Here knowledge is truly power, especially when this knowledge is developed in sessions that focus upon the child's personal experiences with these factors in his social relationships. The child learns about these interpersonal factors experientially and not in a passive way which will never sink into his real being. And he doesn't have to wait until he is a severe neurotic and then have to learn these important lessons painfully through protracted and expensive psychotherapy. Thus, the six-year-olds are provided with sessions which specifically provide them the opportunity to learn how to have good relationships at a time when they are receptive and can easily give immediate application to their newly gained understanding.

Level 2 (second grade). This Level builds on a review of the interpersonal equations and the three key factors of inclusion, control, and affection. Then the concept of commitment is introduced in such games as, "I Made A Promise And Kept It" and "I Made A Promise, But Did Not Keep It." The issues of authenticity versus deception and control versus respect are brought home in such games as "I Told Somebody Something, But Did Not Mean It" and "Somebody Made Me Do Something I Did Not Want To Do."

As Level 2 progresses, further aspects of social relationships are brought to light. Such issues as manipulating people and being manipulated by people are brought to the fore in such an exercise as, "I Made Somebody Do Something That They Did Not Want To Do." Finally, the sacrificial aspect in having friendships is elucidated through the game of "The Things I Do To Keep A Friend."

Level 3 (third grade). In the third grade there is a sharply increased interest in social relationships, and particularly in the behavioral and culturally influenced differences between boys and girls. Thus, at Level 3 the children are given strong encouragement to face the potentially anxiety-ridden issues which derive from their see-sawing attempts to express a deep fascination with sex-related differences while, at the same time, denying or suppressing any expression of this interest which could leave them open to possible ridicule or rejection.

The issues of being mean or kind are brought sharply into the here-and-now through such games as "Somebody Put Me On To Trick Me," "How I Got Even With Somebody," "Somebody Who Needs More Approval," and "I Was Nice To Somebody By Including Them."

The control factor is dealt upon in such games as "I Decided What We Would Do" and "The Other Person Decided What We Would Do." These are not simple one sentence reports, but rather launching points for all the intricacies and implications of social interaction — feelings of expectation and disappointment, of exploitation or support and so on. The affection factor is brought directly to the center of awareness in such discussions as "Somebody Who Turns Me On" and "Somebody Who Turns Me Off."

The only social relationships that hold together are those in which there is a mutual or reciprocal meeting of needs. This important lesson is brought home through personal involvement in such discussions as "What I Do For A Friend, And What That Friend Does For Me," and "What I Do For My Class, And What My Class Does For Me."

Frank discussions about the way children feel about each other are continually encouraged and supported. Because this is such a crucial, difficult and risky area, the children display deep gratitude, appreciation and respect for the teacher who provides them a permissible and genuinely supportive context in which they can talk about and help each other with these all-important topics. There are sessions in which the children can play such games as "How I Think Boys And Girls Are Different," "How I Think Boys And Girls Are The Same," "Will You Tell Me What You Like The Best About Me?" and "Will You Tell Me What You Dislike The Most About Me?" I have never seen children more involved than when third graders play these "games." Their performance has an intensity and a richness that can only be regarded as beautiful, and anyone who has seen it can never again doubt that school is the place or that now is the time to give children a chance to talk about what is truly important to them — their feelings.

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Conflict Management Curriculum

The Conflict Management Curriculum was developed to help children deal with the conflicts they will inevitably encounter in life. It encourages conflict management to become a deliberate and intentional process—a well-developed skill, rather than a behavioral area left to emotional decisions of the moment.

Inability to cope with conflict can arrest or delay a student's social and emotional growth. The student who does not deal with conflict creatively and positively is unprepared each time it arises. This student responds with limited strategies. Without learning experiences in this area, she/he cannot venture toward new understanding and cannot risk moving on to more fulfilling, complex social experiences.

This program will benefit children in their immediate lives, as well as prepare them to become more responsible, caring adults. It uses a multi-media approach, which actively involves students in discovering new and creative responses to conflict. The goal is to help children discover positive and creative methods for handling conflict both in and out of the classroom.

109. Conflict Management Curriculum Book

A step-by-step guide for helping children deal positively with the conflicts they encounter, this book includes a variety of activities, plus Magic Circle topics and directions for role-playing. It can be used with any of the films (110, 111, 112) or can be used independently. For use with children in kindergarten through sixth grade. **$5.95.**

Conflict Management Films

110. Kids and Conflicts

For teacher viewing, this film is a step-by-step demonstration of how to use the Conflict Management Curriculum. It also explores the value and need for a curriculum of this nature. **$175.**

111. The Pinch

In this award-winning film, no pat answers are given. Instead, the children are involved in self-discovery. They discuss their feelings about conflicts and they role play conflict situations from their own experiences. Then, they design and act out personal non-violent ways of dealing with these conflict situations. For ages 5 through 8. **$175.**

112. Bleacher Feature

With the children in this film providing a persuasive behavioral model, classroom children discover the power of creative alternatives. They learn to share their feelings, and learn that other children have similar problems. For ages 9 through 12. **$175.**

All films are 16mm, color and sound, approximately 12 minutes each.

113. Entire Conflict Management Curriculum Package

Includes the curriculum book (109), the three films (110, 111, 112) and leaders' guides for each film. **$475.**

Conflict Management Workshop

Conflict management training is available for both elementary and secondary educators. Workshops are conducted in an enjoyable and stimulating atmosphere. Experiential activities in the sessions provide the participants with the tools and skills necessary for implementing conflict management education with students.

Additionally, adults often find that the workshop helps expand their own approaches to handling conflict. They become more aware of their creative potential and learn to use that creativity to handle conflicts effectively.

These on-site workshops are typically three days in length and may be held in conjunction with a Human Development Program workshop. College credit is available on an optional basis. Tuition is $125 per person.

The Human Development Program:

101. "Magic Circle": An Overview of the Human Development Program

Answering the often asked question, "What is the Magic Circle/Human Development Program?", this book is useful to educators as a general resource. In addition to reviewing Human Development Program theory and research, it answers many general questions about the program and the Magic Circle. Included in this publication are:

- Theoretical bases and objectives of the Human Development Program
- Tips for leading the circle session
- Session evaluation
- Program implementation in the self-contained classroom
- Student leadership
- The results of relevant research
- An extensive appendix offering several sample units from various Magic Circle Activity Guides.

$5.95.

102. Methods in Human Development, Theory Manual (revised 1973)

This book is a basic theoretical text in the areas of educational psychology and child growth and development. It provides an expanded theoretical rationale for the Human Development Program. In describing how the program has been designed to meet the needs of children in the areas of emotional and social development, it deals with:

- The child and his development
- Communication in the circle session
- Sample activities
- The three themes of Awareness, Mastery, and Social Interaction
- Defense mechanisms
- Mastery and the Self concept
- Maladaptive strategies
- Attention, acceptance, approval and affection

$7.95.

103. Human Development Program Supplementary Idea Guide

This book offers ideas and suggestions for improving Magic Circle leadership, generating circle session topics, orienting the community to the program and evaluating results. It provides an extensive section in which frequently asked questions about the program and circle leadership are answered. A sampling of areas covered in this book include:

- Confluent innovations
- Magic Circle leadership skills
- Generating topics
- Community orientation
- Using the Developmental Profile
- Review of the literature
- Answers to frequently asked questions

$7.95

104. Human Development Program "Magic Circle" Story and Activity Booklet

In this booklet, cheerful cartoons for children in kindergarten through grade 2, tell the story of a group of children and their teacher having their first Magic Circle. The animated story reveals how the session is conducted, including the introduction of the topic, the verbal participation of each child, the development of listening skills, and a review and summary of the main concepts learned. Four pages of individual awareness activities for the children are provided at the end of the booklet as well as a letter to parents describing the Human Development Program. Information for the teacher suggesting uses for the booklet is provided. **$.40 each. Set of 10—$3.60.**

Having Good Feelings
in the
Magic Circle at School
Hi! Come to the Magic Circle!

105. Human Development Program Developmental Profiles

Similar in design to the Fel's Rating Scales, this set of fifty Developmental Profiles is used to evaluate student progress in self-awareness, sensitivity to others, self-confidence, personal effectiveness, interpersonal comprehension and tolerance. Descriptions are given for each scale to help the rater make objective ratings. Ratings for one child made every six weeks throughout the school year fit one developmental profile sheet. The profiles are a valuable instrument for program evaluation. **Set of 50 sheets—$3.95.**

Elementary Materials

106. Human Development Program Activity Guides
Each activity guide presents daily lesson plans for an entire school year. Each activity relates to one of three growth areas: AWARENESS (increasing awareness of the feelings, thoughts, and behavior of self and others); MASTERY (developing a feeling of self-worth); and SOCIAL INTERACTION (increasing social understanding and competencies). Each guide presents a series of basic activities for children who are new to the program, and for previous participants to review. The daily topic, its rationale, and suggestions for conducting the session are also provided. A small sample of the 180 topics covered in each activity guide include:

106A. Pre-school/Kindergarten
"I Can Show You Something I Feel Good About"
"I Can Tell a Nice Thought About Something I Do at School"
"I Can Do Something Nice for You"
"I Can Tell About Something That Makes Me Feel Bad"
"I Can Tell a Nice Thought About Something I Like to Look At"
"I Can Show What I Do When I Go To Someone's House"
$9.95

106B. Level I: (first grade)
"Something I'm Very Proud That I Can Do By Myself"
"Something I Want To Do For Myself, But Don't Know How Yet"
"I Did Something That Somebody Liked"
"I Did Something That Somebody Did Not Like"
"How I Got Someone To Pay Attention To Me"
"Somebody Did Not Let Me Play"
"Something That is Real"
$8.95

106C. Level II: (second grade)
"We Did Something For Each Other"
"How I Got What I Needed"
"I Didn't Know I'd Get In Trouble"
"Somebody Did Something That I Did Not Like"
"Something I Wish For"
"I Did Something I Was Supposed To Do"
$8.95

106D. Level III: (third grade)
"How I Felt When I Did Not Get Attention"
"I Gave Somebody Attention Because He/She Needed It"
"I Know the Good/Bad Results of My Behavior"
"Something I Just Learned to Do"
"I Had a Hard Time Choosing Between Two Things"
"Something I Can do Very Well and Something I Just Can't do Well"
"I Made a Promise and Kept It"
$8.95

106E. Level IV: (fourth grade)
"I Was Proud To Find that I Could Do It by Myself"
"Something That Makes Me Feel Very Good"
"I Did Something That Somebody Did Not Like"
"I Got Very Mad At Myself"
"What I Feel When I Win and When I Lose"
"The Things I do to Keep a Friend"
"I Did What I Was Supposed To Do"
$8.95

106F. Level V: (fifth grade)
"My Favorite . . . (memory, food, book, place, game, and so on)"
"How I Made Someone Feel Happy"
"If I Could do Anything I Wanted"
"What People Need from Each Other in Order to Be Good Friends"
"A Risk I Took and I Was Glad"
"How I Show Someone That They Can Trust Me"
"The Way I Learn Best"
"Something I'm Learning Now that Is Hard"
"How I Can Change From One Situation to Another"

Information relating to classroom implementation is offered at this level. Strategies for informing parents and the community about the program and supplementary activities within each unit are also provided.
$9.95

106G. Level VI: (sixth grade)
"A Time When I Felt Proud of Myself"
"How I Like to Spend My Free Time"
"The Things I Like Most (Least) About School"
"What Is Good Communication?"
"A Time When I Accepted Someone Else's Feelings"
"How I Would Like To be Known by Others"
"Something About Me That Changed From a Year Ago"
"A Time When I Was Feeling Lonely"

Information relating to classroom implementation is offered at this level. Strategies for informing parents and the community about the program and supplementary activities within each unit are also provided.
$9.95

HUMAN DEVELOPMENT
PRE-SCHOOL AND KIN
LEVEL I
HUMAN DEVELOPMENT PROGRAM
LEVEL
HUMAN DEVELOPMENT PRO
LEVEL III
HUMAN DEVELOPMENT PROG
LEVEL IV
LEVEL V

The Human Development Program:

Presentations

Magic Circle presentations are learning experiences that introduce educators to the concepts of the Human Development Program. In addition to developing knowledge of affective programs in general, these presentations give educators the opportunity to participate in a Magic Circle session and observe the process in action. Human Development Program theory is communicated through brief presentations and activities that totally involve all participants.

A Human Development Training Institute Consultant will answer questions and provide any special guidance required. Presentations are tailored to specific needs, and length can range from a two hour overview to a full day in-service.

Costs vary according to presentation length and the availability of local consultants. Typically, the fee for a one day in-service is $250 plus travel and expenses.

Open workshops

Magic Circle open workshops are designed to train educators to effectively conduct Magic Circle sessions. Additionally, participants increase awareness of their own feelings and thoughts, and become aware of the thoughts and feelings of others. These workshops provide a variety of learning and growth opportunities, both professional and personal, that create an environment for humanistic teaching methods.

Participants are exposed on a small group basis to a series of workshop activities aimed at involving them in the concepts being presented. Maximum involvement at a personal level is encouraged. Debriefing sessions follow the small group experiences and brief lectures build understanding of the theory behind the program.

All participants at any Magic Circle workshop receive a complete classroom set of Magic Circle curriculum materials, certification and a Magic Circle newsletter subscription.

During the school year regularly scheduled open workshops are typically held on weekends in cities throughout the country. The tuition for these 3-day workshops is $125.00 per person.

Workshops conducted during the summer are typically 5-day sessions (Monday through Friday). The tuition for these workshops is $150.00 per person.

Services

Contract Workshops

The Human Development Training Institute works with educational systems, agencies, or individual schools to provide on-site training workshops in the Magic Circle/Human Development Program. Coordinated with educators in contracting agencies these workshops are tailored to meet specific needs. A combination of theory presentations, live demonstrations, and small group discussions are used to develop in teachers the skills needed to effectively conduct Magic Circle sessions with students. The Human Development Program theory and Magic Circle techniques are covered in depth. Participants can expect to complete the workshop with:

- better group leadership techniques.
- increased personal awareness.
- improved listening skills.
- practical tools for classroom management.

Each participant receives a complete classroom set of curriculum materials, certification from the Human Development Training Institute and a subscription to the HDTI quarterly newsletter.

College credit is also available on an optional basis for those attending the workshops.

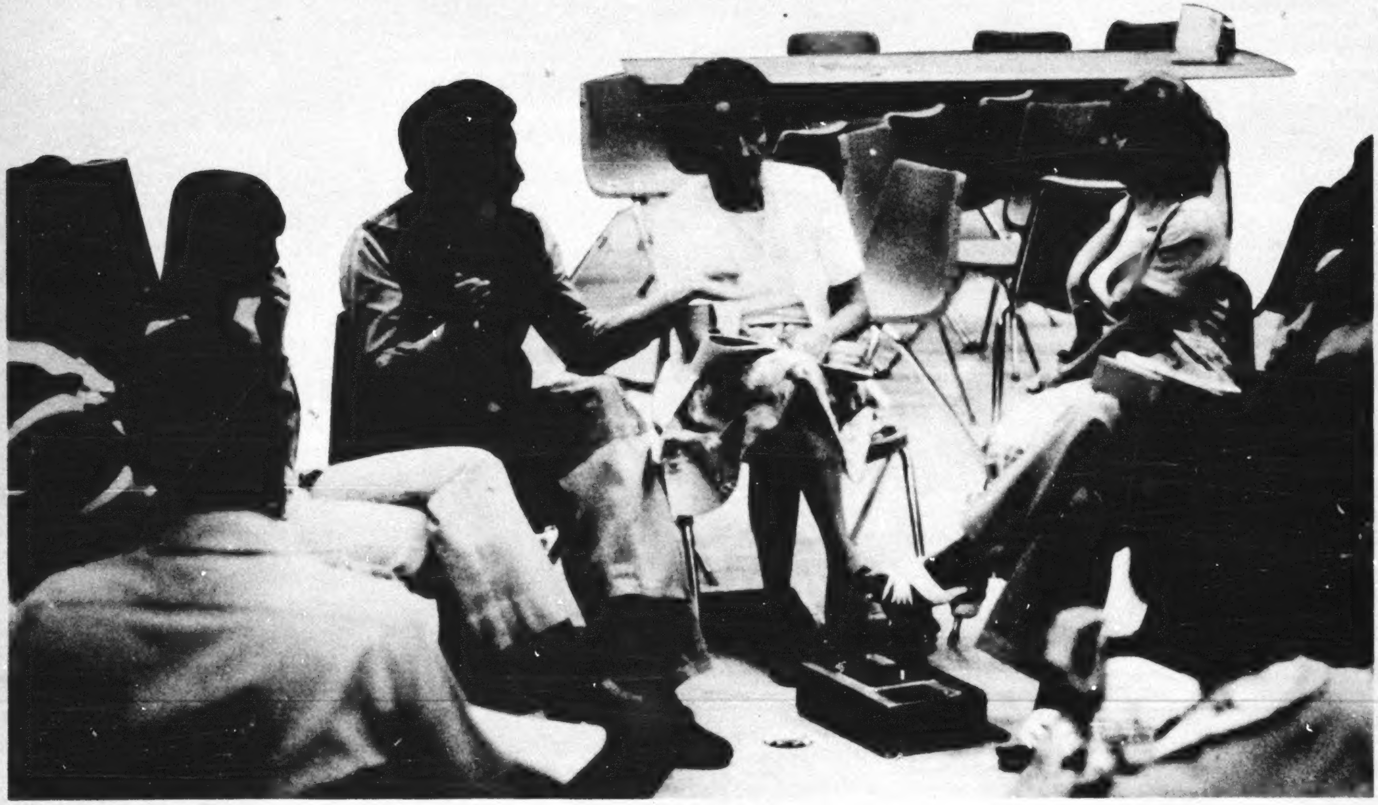
These contract workshops may be either 3, 4, or 5 days in length and may include Saturday and/or Sunday. They may be conducted either during the day or after school hours. Fees are:

- 3-day workshop—
  $125.00 per participant
- 4-day workshop—
  $138.00 per participant
- 5-day workshop—
  $150.00 per participant

Implementing Magic Circle District-wide

Our Associate Trainer Program prepares selected school system personnel to become trainers in the Magic Circle/Human Development Program. It provides in-depth guidance to these individuals for introducing, training, and supporting the program within their system. Because this training program requires unique scheduling and advanced planning, all inquiries are handled on an individual basis. Please contact HDTI to learn more about how this program can meet the needs of your school district.

For detailed information on HDTI presentations and workshops call toll free **800-854-2166.** In California, call collect 714-462-8230.



Secondary Materials

201. Innerchange: A Journey Into Self Learning Through Group Interaction

Innerchange is the name of an outstanding set of curricular materials available to teachers at the secondary level. One complete set is for teachers at the junior high level and one is for senior high school teachers.

Designed with a subject matter orientation, the curriculum is useful to teachers in a wide variety of subject areas. A major emphasis is on helping students to make connections between what they are learning in school and their personal lives. The goals of the program are also compatible with those of Career Education Programs and Substance Abuse and Crime Prevention Programs.

The **Innerchange** curriculum focuses on a variety of relevant themes, such as:

"Looking at My Many Selves"
"Dreaming"
"Facades and Authenticity"
"Bodymind"
"Leading and Following"
"Assertiveness"
"Sex Roles"
"Games and Manipulations"

These are just a few of the intriguing and timely units that are included.

The **Innerchange** package offers:

- a multitude of circle sessions with relevant topics.
- an extensive selection of supporting activities relating to a wide variety of subject areas.
- activity sheets for students to read and react to, in writing.

202. The Human Development Program for Institutionalized Teenagers

This book is designed for teenagers in correctional institutions, and provides information relating to their specific emotional and social needs. A theoretical background of the Human Development Program is presented as well as suggestions for optimum ways in which the program may be used. A series of basic topics, relating to awareness, mastery and social interaction, as well as extensive directions on how to conduct circle sessions, make this book appropriate for public and private institutional environments.

INNERCHANGE

Order Form

Qty.	Cat. No.	Human Development Program Materials	Unit Price	Amount
☐	101	Magic Circle: An Overview of the Human Development Program	$ 5.95	______
☐	102	Methods in Human Development: Theory Manual	7.95	______
☐	103	Human Development Program Supplementary Idea Guide	7.95	______
☐	104	Human Development Program Magic Circle Story & Activity Booklet	.40	______
☐	104a	Set of 10	3.60	______
☐	105	Developmental Profiles (set of 50)	3.95	______
☐	106	Activity Guides (complete set)	60.00	______
☐	106a	Preschool/Kindergarten	9.95	______
☐	106b	Level I (first grade)	8.95	______
☐	106c	Level II (second grade)	8.95	______
☐	106d	Level III (third grade)	8.95	______
☐	106e	Level IV (fourth grade)	8.95	______
☐	106f	Level V (fifth grade)	9.95	______
☐	106g	Level VI (sixth grade)	9.95	______
☐	107	Resource Set (includes all of the books listed above)	85.00	______
☐	108	Classroom Set of Materials (includes Theory Manual, Overview Book, Developmental Profiles, Supplementary Idea Guide, Story Booklet, one Activity Guide. Please indicate which level Activity Guide ________________.)	30.00	______

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Qty.	Cat. No.	Conflict Management Curriculum Materials	Unit Price	Amount
☐	109	Conflict Curriculum Book	$ 5.95	______
☐	110	Kids and Conflicts Film	175.00	______
☐	111	The Pinch Film	175.00	______
☐	112	Bleacher Feature Film	175.00	______
☐	113	Package of 3 Films, film guide, and curriculum book	475.00	______
		Secondary Materials		
☐	201	Innerchange Package Information		______
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